

HAMARI AWAAZ

A poster series on social issues

*Presented by
The Sameeksha Collective*

Under UGC-CPE Teaching Activities

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2013 - 14

We also would like to thank Kalyani for doing the tedious task of taking photographs; Payal and Amrita for their reviews of the introductions that were very helpful. Thank you.

We would like to thank Prof. Mahamuni of Photography Department for providing us much-needed space always where we discussed issues and made these posters. Also, we can never forget Nirmal Mama's generous help in lending the projector without making a fuss and waiting for the discussions to get over before he left for his lunch.

Last but not the least; we want to thank the Sociology department and Fergusson College for enabling us to make these posters.

ACKNOWLEDGEMENT

This project is an outcome of the collective efforts of many friends who painted the posters, gave innumerable ideas, helped in covering them, in putting them up, who critiqued them and made them better. The names are many and it is impossible to name all.

While designing and making these posters we have referred to several articles, poems, cartoons, songs, movies and documentaries. We thank these authors, poets, cartoonists, singers and film makers.

Vivek Singh, Dhaval Prabhu and Shrenik Mutha have painstakingly digitized all the posters, compiled them and written introductions to each section. We thank them.

We further want to thank our Sunita ma'am who personally has known almost each and every Sameeksha member, motivated, inspired and guided them in times of need. She has also been the one to mentor all of the posters which come in this catalogue.



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INTRODUCTION

Sameeksha- the Sociology Club started 8 years ago. Having nothing to start with but a group of enthusiastic students, the club has come a long way since, moulding and shaping itself. Like the name suggests, the idea of the Club was to go beyond the surface level and look critically in depth at social reality. The aim was to raise awareness and sensitivity amongst the students. The group discussions, film screenings, huge series of posters and street plays were all aimed at reaching out to more people. Sameeksha- the Socio Club has been and is an on-going process.

This catalogue is a collection of all the posters that the club has made so far. The issues highlighted in these posters are related to excesses of development, gender-inequality, prevalence of caste-system, global north-south inequality, growing violence, environmental degradation, and the list continues. It is quite obvious that many of our posters across sections are connected, complimentary, or even overlapping. But then, that also tells us that these issues are connected and overlapping. These posters are open to criticism and dialogue.

This catalogue, 'Hamari Awaaz' is an attempt to amplify our voices and widen our reach. It is an attempt to put forth our hopes and ideas. Also, it is a recognition and appreciation of the contribution of all the people involved in the process- clubs members of the past and the present; scholars and journalists whose writings gave direction to us; makers of the documentaries and films that made us think and rethink; cartoonists from whom we so often found inspiration; NGOs and many individuals who took workshops, seminars, lectures for us which played a very important role in sensitizing us. The list could go on with so many people playing so many different yet crucial roles. Without all these people, the club couldn't have gone on and this catalogue would never have been made. And since we owe so much to so many people, it is only right that we share this with everyone.

We started digitizing the posters when we realised that with use and reuse they were getting damaged. A virtual copy seemed to be a good way of preserving the work and thus we began compiling the posters from the various days we observed- Human Rights Day, Independence Day, Gandhi Punyatithi, International Day of Peace, Hiroshima Day, Holocaust Day. However, this seemed like a futile exercise until we saw the response our posters triggered when we took them to other places. In these interactions, we realised that the posters provoked engagement, if not agreement.

And this is what we hope to achieve through "Hamari Awaaz"- to start a dialogue, across boundaries of identities and ideologies and to move forward in the pursuit of goodness of the society.

We hope that future batches of students take it further and keep updating this collection to cover new happenings.

INSPIRATIONS FROM GANDHI

"The historical Gandhi was a finite being complete with common frailties and unique strengths. His role as a father and husband are open to criticism. His various political actions during negotiations with the British or on the formation of Pakistan can be questioned, dissected, even condemned. This Gandhi is now only of academic historical interest.

What lingers as the spirit of Bapu Kuti are Gandhi's dreams and aspirations for a great evolutionary leap in human civilization. And Gandhi took pains to stress that he had no unique claim on these hopes."

-Rajni Baxi, Bapu Kuti

In the posters that are about to come, it is an effort to talk about this spirit of 'Bapu's aspirations' and not only about Bapu. There has been a constant effort to not deify him, not look at his ideas as the perfect answers to our problems today but, to engage with him, critically. Some of his ideas are problematic-like his take on issues of gender and caste, or his idea of a 'Ramrajya' and they need to be criticized. But, that is not all that he is. His ideas are no readymade gospels available to mankind, but they could be pointing in a direction where there is an alternative way of life. Probably, Gandhi would never agree with us calling his way as just an 'alternative' way but we still would go ahead and do so because, today's mainstream is something else-male-stream, market-stream, material-stream and so on.

If as Rajni Bakshi points out, Bapu's spirit still lingers on, there are people who have since his death (probably even before it) recognized the value of ensuring that his values be kept living, not memorialized into a museum piece but, thriving and living and growing. What follows, is an attempt to look at various such people, their ideas and the creative and imaginative ways in which they have been allies to Gandhi's spirit. These allies haven't only always agreed with the spirit of his ideas but, conversed, negotiated and then critically engaged and set examples for the relevance of Gandhi, where, probably 'Hind Swaraj' becomes such an interesting way of looking at his critique of modernity and rewriting another Hind Swaraj for today's India.

We all are aware of Gandhi's (at times seemingly stupid and maybe, even romantic) ideas of an ideal life. But, let us not forget, in spite of being busy the way he was, he practiced them. He lived his politics.

However, this awareness in the public mostly is a very superficial understanding of his ideas which has led to him being made fun of, mocked at-the classic example of 'Give your other cheek ahead'. Many people rubbish Gandhi's ideas by saying they won't work anymore. But in doing so, we run the risk of trivializing him and his ideas.

One of the most important learning was the idea of 'shared humanity' which he so beautifully put:

"What barrier is there that love cannot break?"

The posters which come in this section have been categorized into 3 ways-Today's Gandhi, 'Modern-day' Gandhians and Gandhian group initiatives.

In the first section, we have tried to look at where does Gandhi stand? What do we have to take from him today so that we can all have a better tomorrow? Why hate the one who spoke to us about non-hatred and love? Has he already become fossilized today?

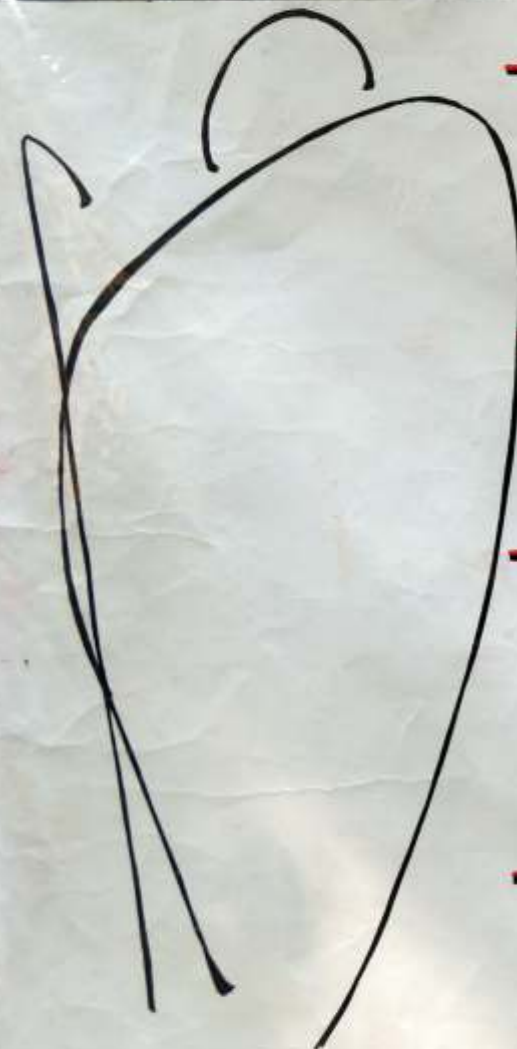
In the second and the third sections, we have looked at individual and organizational initiatives, some of them who do not even go by tagging themselves as Gandhians and some who do. Irrespective of their calling themselves so or no, their work does have very strong Gandhian currents running in the way it functions, the issues it takes up, etc. Ashish Kothari and Aseem Srivastava's 'Churning the earth: Making of global India' has been one important source for designing the posters in the 3rd section.

While making these posters, it never did stay an activity only at an intellectual level but, transformed to a level where there were discussions about personalizing Gandhi for each of us and what does each one's Gandhi have to offer to them. And in doing so and while doing so, we also tried that our ways of working were democratic, power was decentralized and people engaged with him and thus with one another for he finally said:

"Interdependence is and ought to be as much the ideal of man as self-sufficiency. Man is a social being." -Mahatma Gandhi



• Gandhi's Principles of Non-Violence

- 
- All life is one. Within us
 - We all have truth and untruth.
 - The means must be consistent with the ends.
 - We must celebrate both our differences & fundamental unity.
 - Our oneness calls us to work for the well being of all.

STRUCTURAL VIOLENCE

- ➡ STRUCTURAL VIOLENCE OCCURS DUE TO SOCIAL INEQUALITIES
- ➡ POVERTY, HUNGER AND MALNOURISHMENT IS A FORM OF STRUCTURAL VIOLENCE
- ➡ DISCRIMINATION ON THE BASIS OF CASTE, CLASS, LANGUAGE, RELIGION, GENDER AND RACE IS A PART OF STRUCTURAL VIOLENCE
- ➡ DEVELOPMENT CAUSES VIOLENCE AGAINST NATURE AND MARGINALISED PEOPLE
- ➡ STRUCTURAL VIOLENCE OFTEN CAUSES DIRECT VIOLENCE LIKE TERROR, CRIME, WAR ETC.





THE FORGOTTEN ONE.

CREDIT:- Abu Abraham.

I AM KARUPENNU



" I WALK 8 KMS
TO
REACH THE
NEAREST SUB -
CENTRE
OF THE HEALTH DEPT.

BRING ME
GANDHI !!

(BASED ON A INDIAN EXPRESS ARTICLE,
DATED 29th JAN 2012)

THE MAHATMA AS 'MANAGER'

Dear Mahatma,

On behalf of Complex Lifestyles Solutions, I thank you for applying for the job of Vice President (Corporate Communications) in our esteemed Company. Thankyou for sending us your elaborated autobiography.

- i) THE POSITION YOU HAVE APPLIED FOR REQUIRES VICE, NOT VIRTUE. PLEASE NOTE THAT WE HAD NOT ADVERTISED FOR A VIRTUE PRESIDENT.
- ii) YOUR COMMITMENT TO CONSTANT TRUTH TELLING IS DANGEROUS FOR OUR ORGANISATION'S SELF-IMAGE. WE WANT SOMEONE WHO CAN BE VERY ECONOMICAL WITH TRUTH.
- iii) HERE WE ARE, LOOKING FOR A HIGH TESTOSTERONE, CAN-DO, COMBAT-READY, LOUD HUMAN SAXOPHONE AND NOT A TURN-THE-OTHER-CHEEK TYPE.
- iv) WE ARE A SOCIALLY RESPONSIBLE COMPANY AS A MATTER OF POLICY AND WITHIN PERMISSIBLE LIMITS. WE DO SMUGGLE SOME PESTICIDES IN OUR PRODUCTS BUT MAKE UP FOR IT BY ADVERTISING SOCIALLY RESPONSIBLE MESSAGES ON PAID COMMERCIAL CHANNELS.
- v) YOU SAY THAT YOU LIVE SIMPLY SO THAT OTHERS MAY SIMPLY LIVE. UNFORTUNATELY, WE ARE IN THE COMPLEX LIFESTYLE SOLUTIONS BUSINESS. THE MORE COMPLEX LIFE GETS THE MORE PEOPLE BUY OUR SOLUTIONS.
- vi) BY THE WAY, WHAT IS THIS AHIMSA THING? WE ARE ALSO FIRM BELIEVERS IN NON-VIOLENCE. WE JUST OUT-TALK, OUT-SMART, OUT-SELL AND KILL ALL COMPETITION.
- vii) OUR COMPANY MISSION STATEMENT IS INSPIRED BY ONE OF THE GREATEST LEADERS IN HUMAN HISTORY WHO INCIDENTLY WAS BORN ON THE SAME DAY AS YOURS: THERE IS ENOUGH FOR A MAN'S NEED, BUT NOT ENOUGH FOR HIS GREED. 'AS LONG AS THERE IS NEVER ENOUGH, WE WILL CONTINUE TO GROW IN BUSINESS.'

We regret to inform you that we cannot offer you the job at the present time. Should a revolution happen in the future, we shall consider!

Sincerely, -VP (HUMAN RE-ENGINEERING)



“LIVE SIMPLY
SO THAT,
OTHERS CAN
SIMPLY”
LIVE

I WANT CULTURES OF ALL
LANDS TO BE BLOWN ABOUT
MY HOUSE AS FREELY AS
POSSIBLE BUT I REFUSE TO BE
BLOWN OFF MY FEET BY
ANY.

M.K. GANDHI



SATYAGRAH
NON VIOLENCE

सतिनाथ बाडंगी



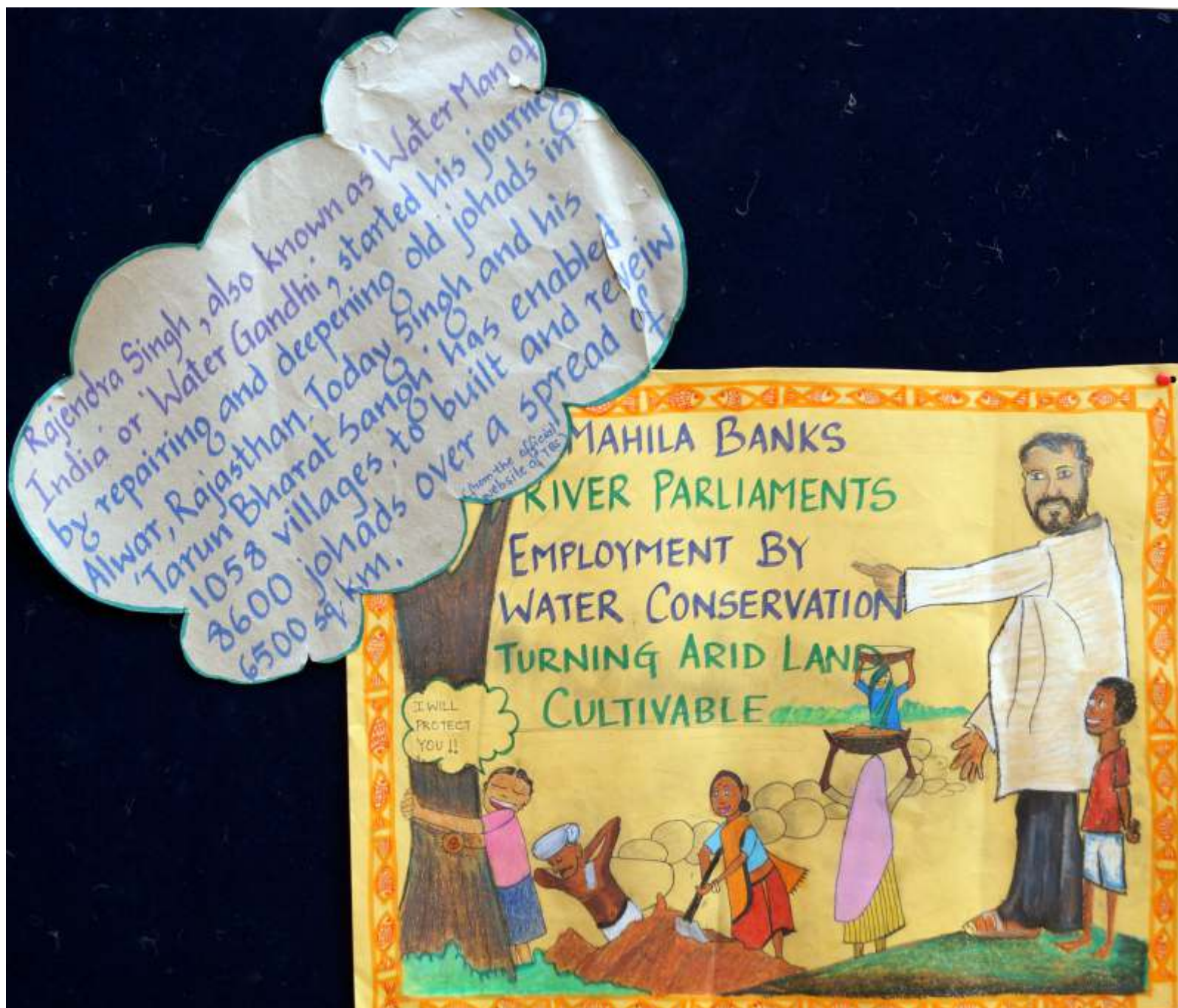
while attention and justice were diverted from the BGT victims and they were indiscriminately being prescribed tablets. Sathya, with his principle of 'FIRST NO HARM' established the **Sambhavana Clinic**, which prescribed a blend of western and traditional Indian medicine. The clinic which has an on-campus medicinal herb garden, operates through its six community health centres.

Sathya has been working to keep the issue alive and burning through his creative protests. He heals an entire community with his constant efforts not only in healthcare but also in the strife for justice.



(FROM BAHUROOPE GANDHI)





“I believe ...
in the love and
CO-EXISTENCE of
both the animate
& the inanimate”



Laurie Baker
(1917-2007)

ARCHITECTURE BLENDING MAN &
NATURE.

A MODEL RESPONSIVE TO LOCAL
CLIMATE & ENVIRONMENT.

ENERGY & COST-EFFECTIVE.

ACCESSIBLE TO THE POOR.

A STRONG COMMITMENT TO

MASS-AFFORDABLE HOUSING

TRADITIONAL KNOWLEDGES.

LAURENCE WILFRED BAKER
has left behind a unique architectural
legacy. Laurie was born and trained in
England, but made India (Kerala) his home.
He has deeply impacted the way people
conceive homes and public spaces.
Kerala alone has over 2,000 Baker
designed projects.

More than speaking, they listened to us.

आश्विन स्वराज

"The only way to practice medicine is to offer demand-driven healthcare."

- Dr. Abhay Bang & Dr. Rani Bang of S.E.A.R.C. Gadchiroli --

■ known for their work to drastically reduce the infant mortality rates in the tribal district of Vidarbha, Maharashtra

We felt that doctors and nurses in white coats looked more like ghosts.



"I know where the mud for my house came from, how many plants I uprooted, and how many earthworms I destroyed. DO come from where our bricks are displaced in this process."

Saurabh Phadke, currently an ecology teacher and an architect helps local villages with innovative & ecological methods to meet their infrastructure needs. He has remodelled a sanitation system using waste plastic bottles where the sewage is recycled into manure. He uses sand bags for walls, has converted discarded PMT bus into a science lab and believes in using locally available resources.



LESSONS I LEARNT FROM SEVA BANK

- ⇒ Banks should go to poor women.
- ⇒ Poor Women are Economically Active, thus 'BANKABLE'.
- ⇒ Loans should be Repayable in Small and Tiny doses.
- ⇒ Trust in the Poor is the sanction for lending.
- ⇒ Micro-Savings, Micro-Credit & Micro-Insurance leads to Self-Reliance.
- ⇒ Successful banking with the poor requires Barefoot Bankers with Commitment.
- ⇒ BANKS should be Open to Women of all Communities;

As Integration Is the Essence of

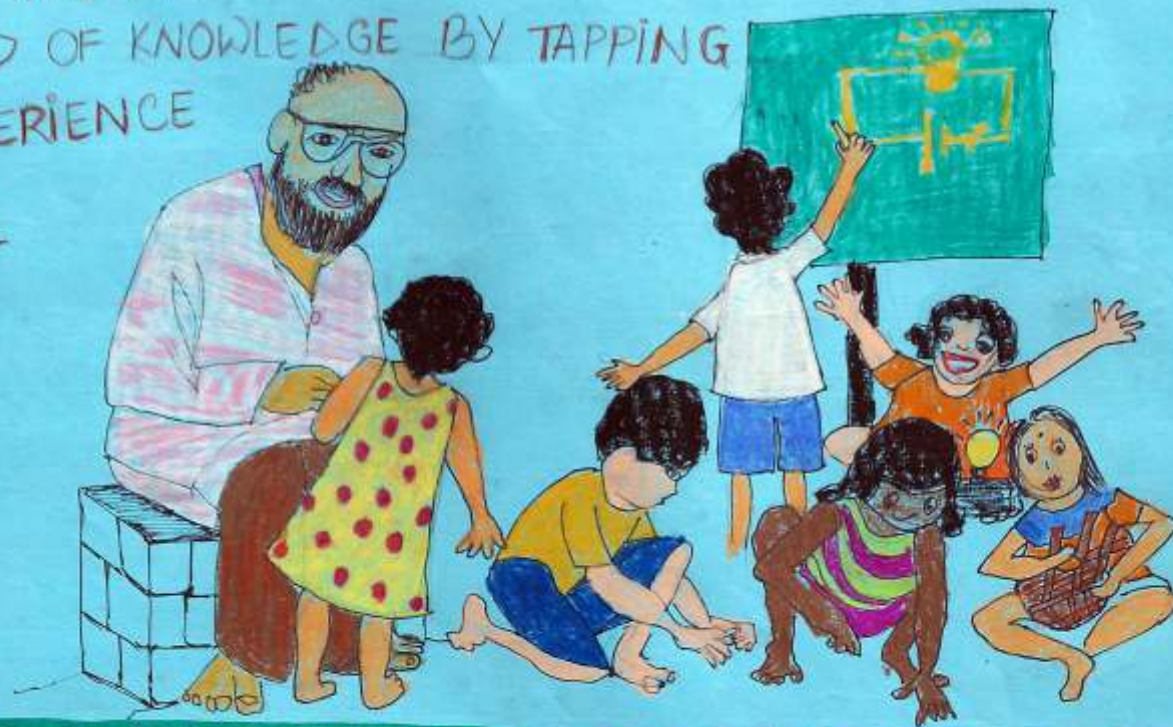
66

Poverty Alleviation.

When poor women own
a room, a wall, a field
or a forest of her
own, she gains
operational
freedom”



ANIL SADGOPAL BELIEVES,
AWARENESS OF SOCIAL JUSTICE
BEGINS WITH THE CHILD'S EXPERIENCE
AT SCHOOL. HE HAS WORKED ON A MODEL
OF EDUCATION THAT UNIFIES THE WORLD OF WORK
AND THE WORLD OF KNOWLEDGE BY TAPPING
INTO THE EXPERIENCE
OF THE LOCAL
COMMUNITIES.



When Vasudha Sardar found that her husband's suffering from blood cancer & there is absolutely nothing healthy in the food market, she started practicing organic farming in Porgam, 70 km from Pune.



Since 1995, her collective of organic farmers called 'SENDRIYA SEITU' produces 1 tonne of chemical-free vegetables and food grains and distributes it all around Pune, through 5 different centres including an FTII canteen...

Manufacturing the 'educated'



FROM RINGING BELLS,
SEPARATE FACILITIES, STANDARDIZATION,
TO SPECIALIZATIONS INTO SEPARATE SUBJECTS,
THE CURRENT EDUCATION SYSTEM IS MODELLED ON THE INTERESTS
OF INDUSTRIALISM AND IN THE IMAGE OF IT.

**DAVID
HORSBURGH,
Neel Bagh,
A.P.**

Fascinated by India, David started a rural school called 'Neel Bagh' in Andhra. Cost effective setup. Idea-rich model of 'Neel Bagh' made it a centre for empowerment.

66 5 languages are taught -
via Activity Based Learning;
Teachers also learn at In-house-training.
Kids learn together, at different pace.
Arts, Life Skills, Languages, Sciences are
given equal space!!!

99



Samanwaya Vidyaapeeth was the re-
sult of Dwarko's experiment with
poverty education. At Gaya, catering
to thousands of landless
labourers - Musahars and
Bhoktas; this school engages
education with agriculture, dairy
farming and mechanics. It is self-reliant
with its own farm and is based
on the principle of
'Samanwaya' = harmony and
togetherness.

**DWARKO
SUNDRANI,
समन्वय
विद्यापीठ
गाया, बिहार.**



Known popularly
as 'Scientist-turned-
toymaker', Arvind, an IIT-
graduate, decided early in his
life, that he did not want to make
trucks for a living. Following the 70's
slogan of 'Go to the people, live
with them, start with what THEY
know, build on what THEY have,'
he went to a village in M.P. through
a programme to revitalize primary



**ARVIND
GUPTA,
HSTP-M.P.; IUCAR, Pune**

science education, and
started his journey
of making science
accessible, creative and
most importantly, fun-giving.
His 'Toys-from-Trash' and
'Aha Activities' are a revolution
in terms of science pedagogy and add
to the diverse ways of teaching, learning
& growing. Currently, he works at the Children's
Resource Centre, IUCAR-Pune; and also, visit a
lot on/at www.arvindguptatoys.com/



“TRADITIONAL COTTON INDUSTRY WAS CLOSELY
INTEGRATED WITH VILLAGE LIFE.

COTTON STALKS
PROVIDED FUEL &
FODDER FOR
CATTLE”



OIL EXTRACTED FROM COTTON SEEDS, LIT
LAMPS IN THE DARK.

NO WASTAGE IN THIS ENTIRE
WEB OF ACTIVITIES.

THE STORY OF DESI
COTTON!



अहिंसा, अध्ययन, स्वराज

The Gond adivasi village of Mendha Lekha was the first in the country to exercise Community Forest Rights under the Forest Rights Act, allowing villagers to obtain bamboo from the forests. The village also spearheaded the gram panchayat movement, with the gram sabha taking a majority of the decisions related to their development. No government policy can be implemented without the consensus of the Gram Sabha.



HUNNAR SHALA

Hunnar Shala came into existence after the 2001 earthquake in Kutch to construct housing using local materials like, lime, earth thatch, country tiles, along with roof water harvesting.

INCLUSIVE DECENTRALISED URBAN PLANNING

In order to empower poor to manage issues like drinking water, sanitation, garbage disposal, housing etc.

DECENTRALISED WASTE WATER TREATING SYSTEM

This initiative along with the Municipal Corporation and residents has developed urban watershed project of treating waste water and re-using it for irrigating trees and plants of local varieties

CONTEMPORARY USE OF INDIGENOUS KNOWLEDGE

Identifying master artisans to link them to the market thereby moving towards economic autonomy.





NAVDANYA

RECLAIMING INTELLECTUAL AND BIOLOGICAL COMMONS

'Navdanya' won the campaign against neem, basmati rice, naphal wheat biopiracy.

Struggle against legalising patents on seed and food to protect farmers collective rights.

Campaigns against GMO to protect biodiverse, indigenous and sustainable food systems.

Movement against privatisation and commodification of water.



ECONOMIC SWARAJ

A young Dalit panchayat head, **Rangasamy Elango** of Tamil Nadu's Kuttambakkam village, worked in the area of rural development. Inspired by J.C. Kumarappa, a cluster of seven villages was formed as a 'free trade zone', where goods, services are traded to reduce dependence on outside market and government. Thus, the money stays back in the region for reinvestment for local development. Another important aspect is the integrated housing system for people from different castes.





SUNLIGHTENMENT

'SELCO SOLAR', AN INNOVATIVE ENTERPRISE LED BY HARISH HANDE, TAKES SOLAR POWER TO 1.5 LAKH LOW-INCOME HOMES IN SEVERAL STATES. BY LINKING SOLAR LIGHTING SYSTEMS AND BANK FINANCING, THE COMPANY HAS HELPED MICRO-ENTERPRISES FLOURISH.

THIS VENTURE HAS PROVED THAT THE POOR CAN AFFORD AND MAINTAIN SUSTAINABLE TECHNOLOGIES, AND THAT SOCIAL ENTERPRISES CAN BE COMMERCIAL. NOW, 'SELCO LABS' IS EXPLORING PRODUCT INNOVATIONS WHICH COULD BE POWERED BY BOTH SOLAR AND WIND ENERGY.





हमारा PDS

An agricultural revolution in 15 villages of Zaheerabad. Under the name of **DECCAN DEVELOPMENT SOCIETY**:
LOCAL PRODUCTION, **LOCAL STORAGE**
and **LOCAL DISTRIBUTION**.

1st DECENTRALISED PDS run by **DALIT WOMEN**.

Organic farming and pastoralism,
Diversity in seeds and livestock.

Freeing producers and consumers,
from the clutches of PDS.

It increased **1000 meals**
per family.



MKSS - INFORMATION is LIBERATION

1 22 years ago
workers at famine
relief site demanded
WAGES!!!



CAN
I HAVE
MY WAGE

NO
RECORD
NO
WAGES

Because
there were
NO RECORDS
they were
Denied WAGES.

BUT
SHOW US
RECORDS

NO

MKSS CAME INTO D
PICTURE
HERE...

MAJDOOR KISAN SHAKTI SANGATHAN

obtained records from people and highlighted irregularities

2



4



जन
सुनवाई



3

This led to
emergence of
public hearing
technique, opening
the doors for
transparent working
and thus began
the

RTI
CAMPAIGN

"Jan Sunwai" or
"Public Hearing"
has become the
platform where
public issues
and the
leakages in the
system are addressed.
Testimonies of the
villagers are presented in
general assembly

And the stories of
HOPE continue

परमाणु ऊर्जा, नहीं शुक्रिया!



The villagers of Idinthakarai and some other neighbouring villages have been peacefully protesting against the Kudankulam Nuclear project since 1988. The movement gained momentum after Fukushima. The non-violent movement has been continually suppressed.

When the environmental clearance was given to KKNPP, the scientists never asked us about our fishes, seasonal changes in the sea, variations in currents, the abundant catch of shrimps & lobsters.

Even our children know in the case of radiation, ANY DOSE IS OVER-DOSE!

Will any money buy us all that living beings?



ENVIRONMENT & DEVELOPMENT

"An attitude to life which seeks fulfilment in the single-minded pursuit of wealth - in short, materialism - does not fit into this world, because it contains within itself no limiting principle, while the environment in which it is placed is strictly limited."

~ E.F. Schumacher, *Small Is Beautiful: Economics as if People Mattered*

The idea behind this section on development and environment couldn't have been summed up any better than in the following lines of Ramachandra Guha. In June 1992, the then Finance Minister Manmohan Singh said that "I for one am convinced that the new economic policies introduced since July 1991 will provide a powerful stimulus to an accelerated drive both for poverty reduction and the protection of our environment." There are many good things to be said in favour of economic liberalization. It has increased productivity and efficiency, and spawned a new wave of philanthropy. At the same time, the consumer boom it has engendered has come at a very large cost. Air pollution levels in India's cities are among the highest in the world. Most of our rivers are dead, killed by industrial pollution or untreated sewage. Commercial farming has massively depleted groundwater aquifers. And, out of sight of the cities and the middle class, mining projects in central India are leading to a disaster of possibly epic (and certainly tragic) proportions. Politicians in states such as Orissa and Chattisgarh have handed over huge areas of forests and hillside to bauxite and iron ore companies. Although only a fraction of the projects cleared have begun operation, they are already destroying fields and farms, polluting rivers, and sending the tribals they dispossess into the waiting arms of the Naxalites."

This section critically looks at the development model and its implications on the environment and on the marginalised sections of the society. The kind of consumerism that the neo-liberal economic policies has promoted has had a drastic effect on the environment. More and more resources are extracted at an relentlessly, misbalancing the ecology and displacing of the people of the region. Is this the development we want?

Towards a different vision

"Wisdom demands a new orientation of science and technology toward the organic, the gentle, the elegant and beautiful."

~ E.F. Schumacher, *Small Is Beautiful: Economics as if People Mattered*

We need to develop a new vision of development itself, one which takes into account the effects of our activities on the environment. Like Schumacher points out, science must progress complementing nature.

Worldwide, we can see such attempts being successfully made. With increased sensitization, more and more people are opting for environment-friendly options wherever they are available. However, they are still looked upon only as 'alternatives' and the mainstream culture remains of the epic proportion of consumerism and waste generation. There is a dire need to promote and make feasible these new models of development.

"We do not inherit the earth from our ancestors; we borrow it from our children" -
Chief Seattle

The repercussions of our actions today will be greatly in the coming time. To avoid the gloomy picture that we are currently lurking towards, we need to change at the level of an individual and also collectively as a residents of the planet. Realising, and helping others realise, the existence of the hegemonic idea of development is the first step.

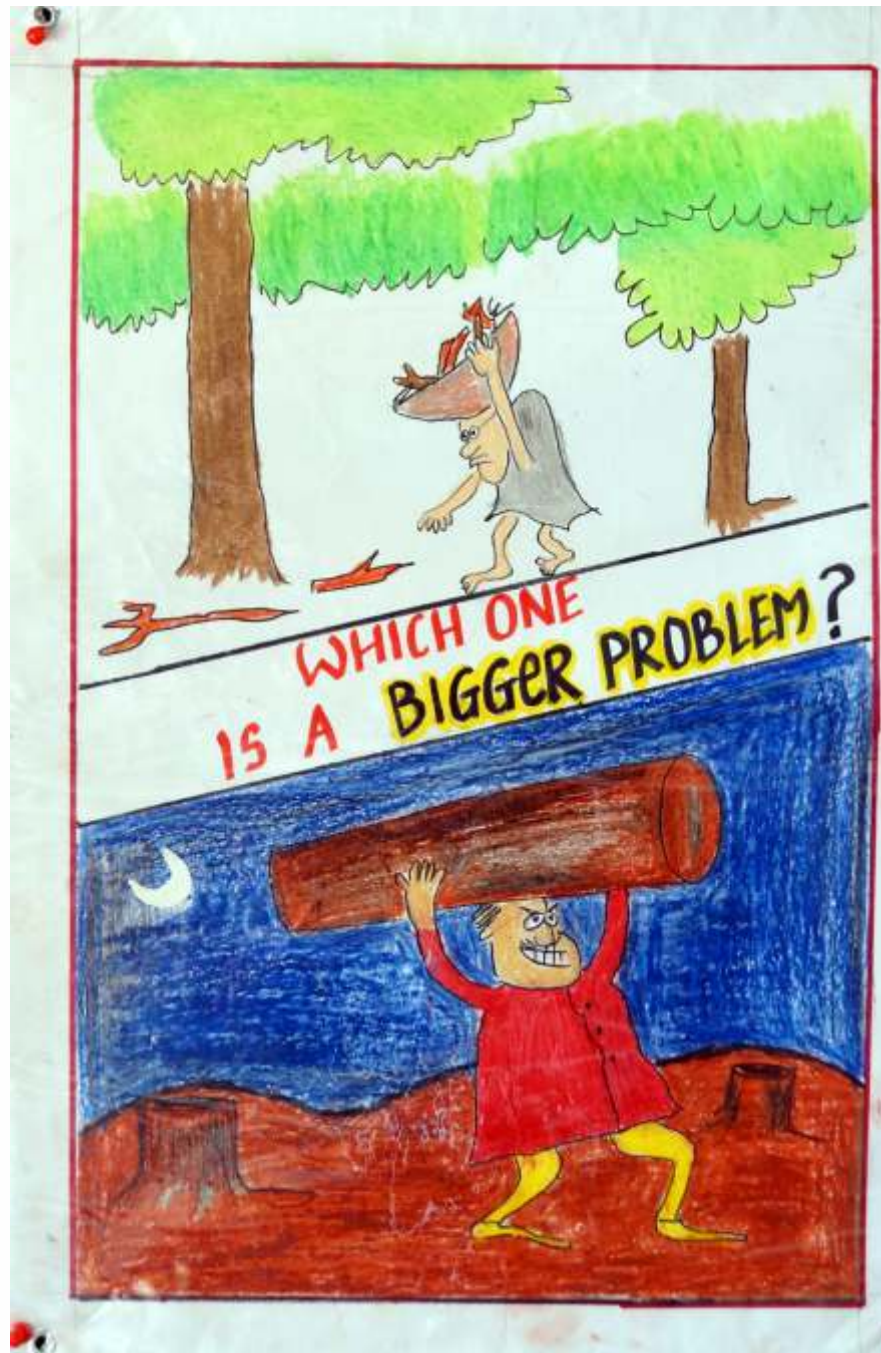
Our textbooks speak of the Rs to save environment- Reuse, Recycle, Refuse, Reduce and Resist- however, it is hardly ever taken seriously. We need to get out of our comfort zones and put them into practice. Like Gandhi said, "Earth provides enough to satisfy every man's needs, but not every man's greed."

Violence of Development



56 Million Displaced





CAN YOU REALLY AFFORD THIS PIN?



at the cost of iron ore.....
mines which
ravaged virgin forests...



In other
words.....
IT COSTS
THE
EARTH



.....leading to
poverty, starvation
& social unrest



GIVE A CAPTION



Resource Drain from South to North



THE RESOURCE DRAIN FROM THE SOUTH TO THE NORTH
IS THE RESULT OF THE INFERIOR TREATMENT GIVEN TO SOUTH
IN THE INTERNATIONAL STRUCTURES OF TRADE, FINANCE, PRODUCTION
TECHNOLOGY AND DISTRIBUTION.

Yogesh S. Sapre
M.A. II English

RELATIONSHIP BETWEEN HUMAN RIGHTS AND ENVIRONMENT

Basic human rights and the right to life are dependent upon good and healthy environment.

It even provides the basic condition of existence for human life.

Not only the rights of the present generation, but also that of the future generations to live and lead a healthy life is embedded in the right to a healthy environment.

Change in ecosystem would affect the lives of people directly dependent upon natural resources for their very survival.

Judicial interpretations include, "**RIGHT TO LIFE**" as Right to a wholesome environment. Judicial orders have mentioned that forest, air and water were indispensable gifts of nature to human life and that any disturbance in the natural process was bound to affect human life and society.



THE BHOPAL GAS TRAGEDY

INDUSTRIAL-ENVIRONMENTAL DISASTER OR TRAFFIC ACCIDENT?

• EIGHT PEOPLE ACCUSED OF CRIMINAL NEGLIGENCE, WERE JAILED FOR 2 YEARS, BUT PROMPTLY GOT BAIL & WALKED AWAY

• \$470 MILLION WAS THE SETTLEMENT AMOUNT EACH VICTIM GETTING AN AVERAGE \$550

• COURT FINED UNION CARBIDE RS. 5 LAKH.

• WARREN ANDERSON, THE THEN CEO OF UNION CARBIDE WAS NEVER PROSECUTED

क्या फर्क पड़ता है?

WHAT HAPPENED?

ON THE NIGHT OF DEC 2nd-3rd 1984, WATER WAS SEND IN PIPES TO CLEAN UP UNION CARBIDE PLANT IN BHOPAL. WATER HAS TO BE KEPT IN ISOLATION TO THIS GAS CALLED METHYL ISOCYANIDE (MIC)

THE SAFETY NORMS WERE INADEQUATE & WATER REACHED TANK 610 SETTING OF A DEADLY REACTION & MIC LEAKED OUT OF VENT SCRUBBER TOWER AND REACHED OUTSIDE KILLING PEOPLE INSTANTLY (AROUND 15,274 KILLED AND MORE THAN 5-73 LAKH VICTIMS MAIMED)



BHOPAL'S GROUND ZERO.

NO ONE HAS BEEN ASSIGNED THE WORK OF CLEANING UP BHOPAL'S GROUND ZERO

THE SITE CONTINUES TO LEACH TOXIC CHEMICALS INTO THE GROUNDWATER.

IT STILL HAS 425 TONNES OF TOXIC WASTE TO CLEAN UP. SURVIVORS FACE AN ARRAY OF MEDICAL DISABILITIES

















What Do You Choose?



LITERATE



ECOLOGICALLY
LITERATE







Segregate waste at source....





WASTE WARRIORS



◆ Scrap Collectors salvage 144 tonnes of recyclable scrap every year.

◆ Saving PMC & PCMC

Rs. 16 million/annum

◆ Each scrap collector

contributes Rs. 246/month

◆ Scrap trade contributes

Rs. 185 million/annum

GENDER

The superiority and domination of men over women is widely considered to be a universal and a natural phenomenon. However, this is a socially constructed phenomenon which takes place covertly, and sometimes overtly, right from a person's birth. The society burdens both women and men with stereotypes. They form hegemonic images of the ideal man and the ideal woman forcing people to strive towards them. Weak, emotional, soft, submissive, non-working are characteristics associated with women and strong, aggressive, practical, rough and bread-earner are those associated with men. In this process lies the birth of gender disparity, a process that draws boundaries and puts restrictions on people. Through our posters we have tried to question and break these stereotypes.

The Omnipotent Patriarchy

Patriarchy has become so deep-rooted that it seems natural now. "*Patriarchy is in the air, it is everywhere*" (says Anand Pawar of Samyak.) From the structure of the family to the policies of the state, from societal norms to music and films, everything stinks of patriarchy.

Domestic work and the responsibility of the household are put upon as a duty on the woman. However, this is not recognised as work since it doesn't pay. There is a wide-spread belief that women work less, which statistics show, is not true. Women who work outside their home are not treated on par with men and are even paid less. Also, there is a double burden of working and managing the household that falls on the woman. The invisibilisation of women's work must stop and whether or where to work must be a woman's own choice. Housework and rearing of child must be the joint responsibility of man and woman.

Religion too exploits women. Personal laws, which are different for people of different religion, do not give equal rights to everyone. Many practices and festivals also highlight the patriarchal nature of religion. The state excludes women while making policies. Most people who are part of the state machinery are of a patriarchal mindset and hence the state machinery is also not supportive and at times is even exploitive.

The market creates perception of the perfect woman and man and sells products by creating and manipulating their insecurities. Women's body has been commodified to such an extent that even billboards of luxury houses highlight photos of models instead of houses.

Violence against women and sexual harassment

Crimes against women have been rising. There is a rape every 21 minutes, a dowry death every 63 minutes, sexual harassment every 9 minutes and so on. It makes it pretty evident that India is not a woman-friendly place at all. Being a "man" is to be aggressive and dominant and hold disdain for women. In most cases, the society puts the blame on the victim. For example, things like "she must have given some signs", "Her clothes must have been provoking" and "she must have given her consent" are commonly said.

This section, therefore, comes in response to such baseless claims and breaks these myths. It also aims at explaining what all constitutes sexual harassment and how it continues to happen in our society.

However, there are ways to deal with the increasing crime against women. There is a need of organisation of women and men to fight for an egalitarian society. Being assertive and confident is very important while dealing with such cases. Many empowering laws like the PCPNDT Act(2005), Protection of Women from domestic violence Act(2005), Criminal Law Amendment Act(2013) have come up and are very important legal tools. Many help-lines too have come up to provide necessary help.

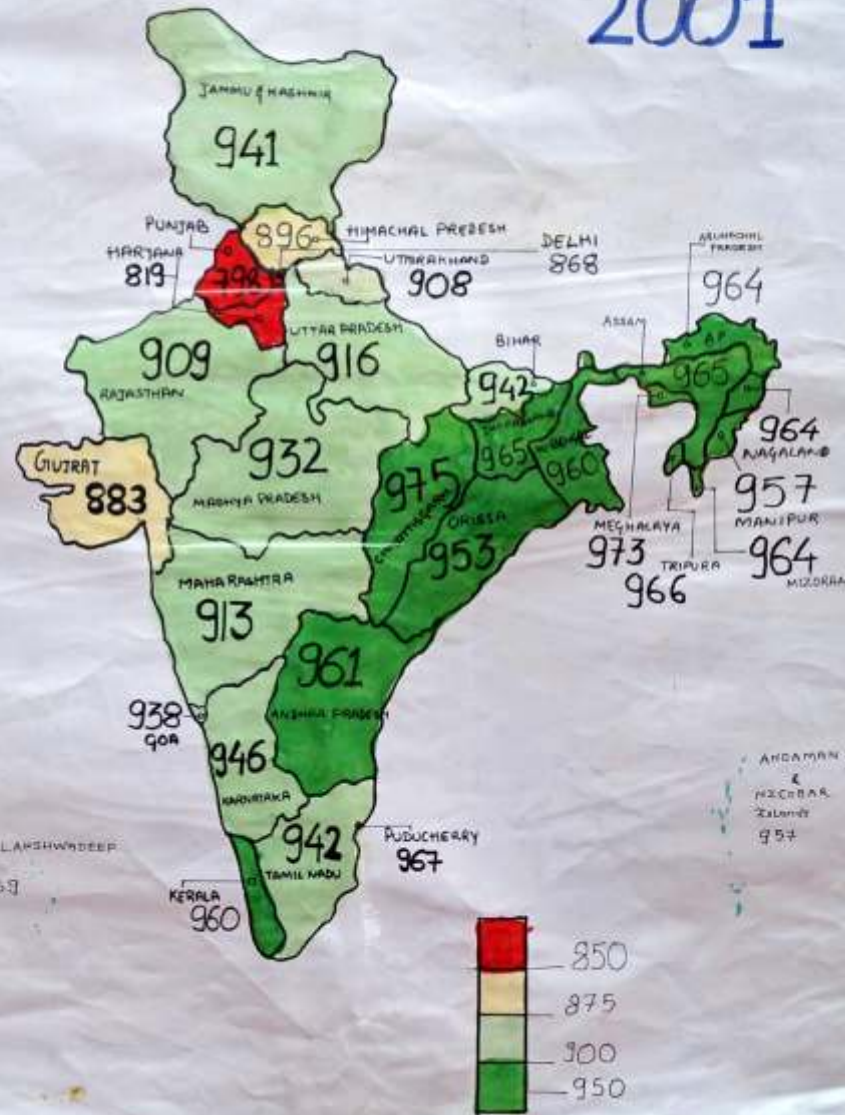
Towards a more equal society

"I measure the progress of a community by the degree of progress which women have achieved."

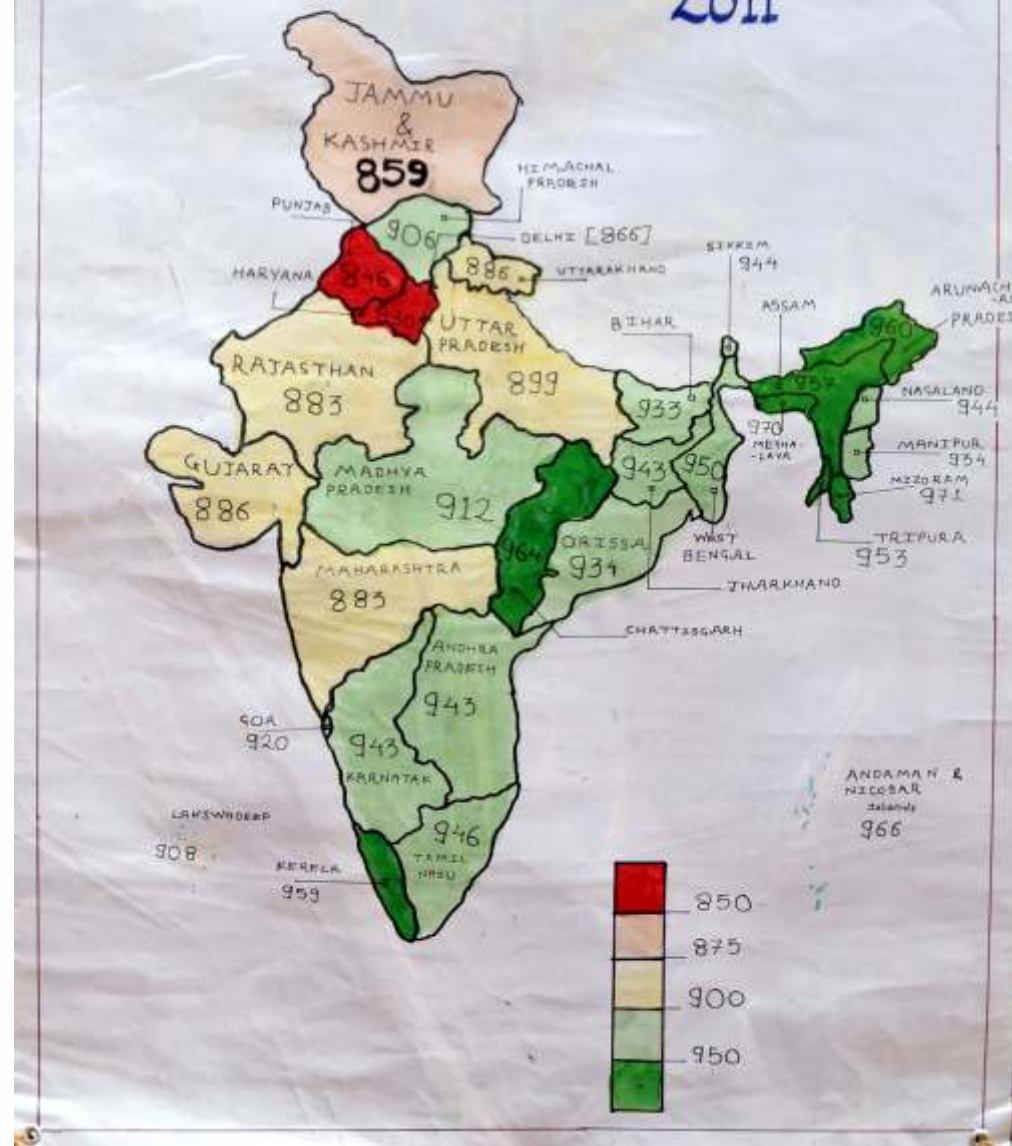
- B.R. Ambedkar

That we are still a long way from that society is completely true. Gender is a complex issue and since it becomes so normalised, it is very hard to comprehend. Breaking gender stereotypes, questioning hierarchy and authority, mobilising against crimes against women are long processes which need continuous momentum to carry on. We must strive to this end.

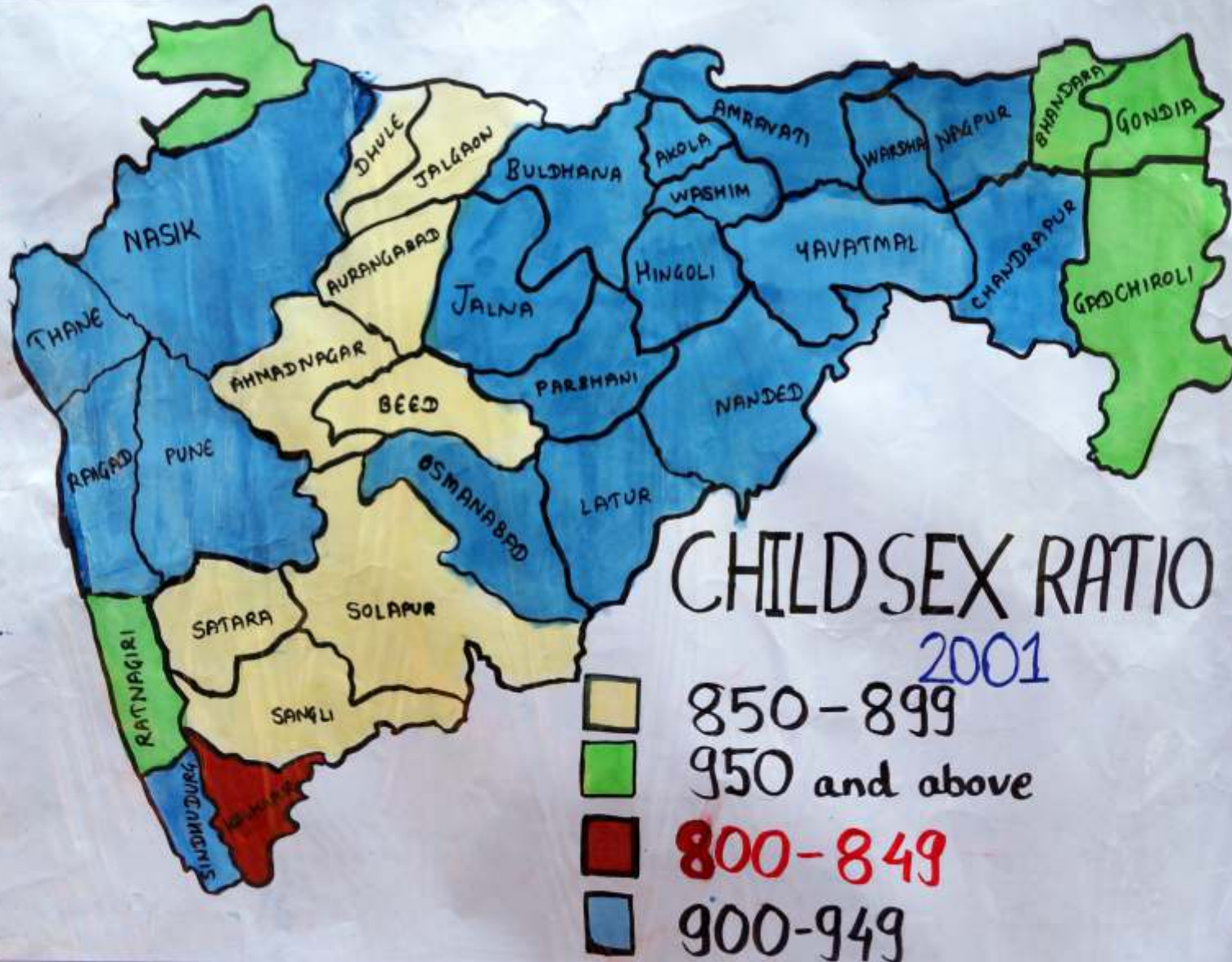
CHILD SEX RATIO IN INDIA 2001



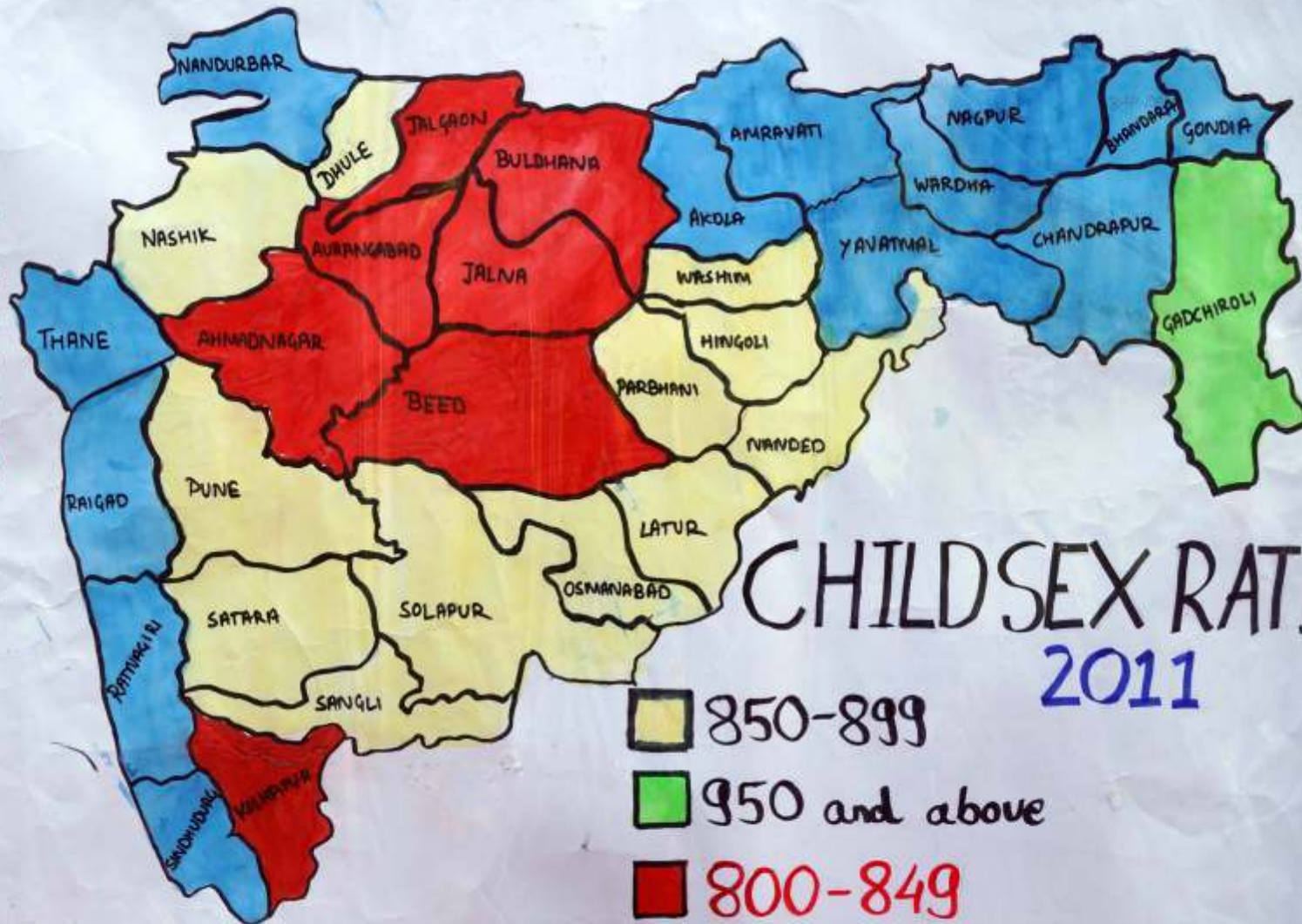
CHILD SEX RATIO: INDIA 2011



MAHARASHTRA



MAHARASHTRA



CHILD SEX RATIO
2011

- 850-899
- 950 and above
- 800-849
- 900-949





IDEAL MAN

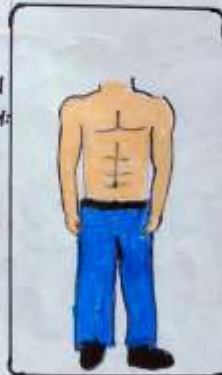
PERCEPTION OF

IDEAL WOMAN

TO THE
BROADCASTERS:
**THE IDEAL
VIEWER**



TO THE
FASHION
INDUSTRY:
**THE
IDEAL
HUNK**



TO THE
SOCIETY:
**THE
IDEAL
HUSBAND**

TO THE
FASHION
INDUSTRY:
**THE
IDEAL
BEAUTY**



TO
THE
SOCIETY:
**THE
IDEAL
HOUSE-
WIFE**



TO THE
EMPLOYER
AND FEMALE
EMPLOYEES:
**THE
IDEAL
EMPLOYEE**



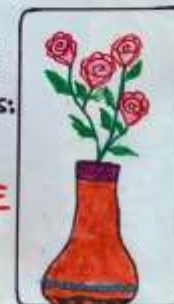
TO THE
PROSPECTIVE
IN-LAWS:
**THE
IDEAL
GROOM**



TO THE
PROSPECTIVE
IN-LAWS:
THE IDEAL BRIDE



TO THE
EMPLOYER
AND MALE
EMPLOYEES:
**THE
IDEAL
EMPLOYEE**



FOR EVERY WOMAN

For every woman who is tired of acting weak
When she knows she is strong.

There is a man who is tired of appearing strong
When he feels vulnerable.

For every woman who is tired of being called
"an emotional female."

There is a man who is denied the right to
weep and be gentle.

For every woman who feels tied down by her child,

There is a man who is denied the full pleasure
of parenthood.

For every woman who takes a step towards her own
liberation,

There is a man who finds that the way to
freedom has been made a little easier.

- Nancy R. Smith









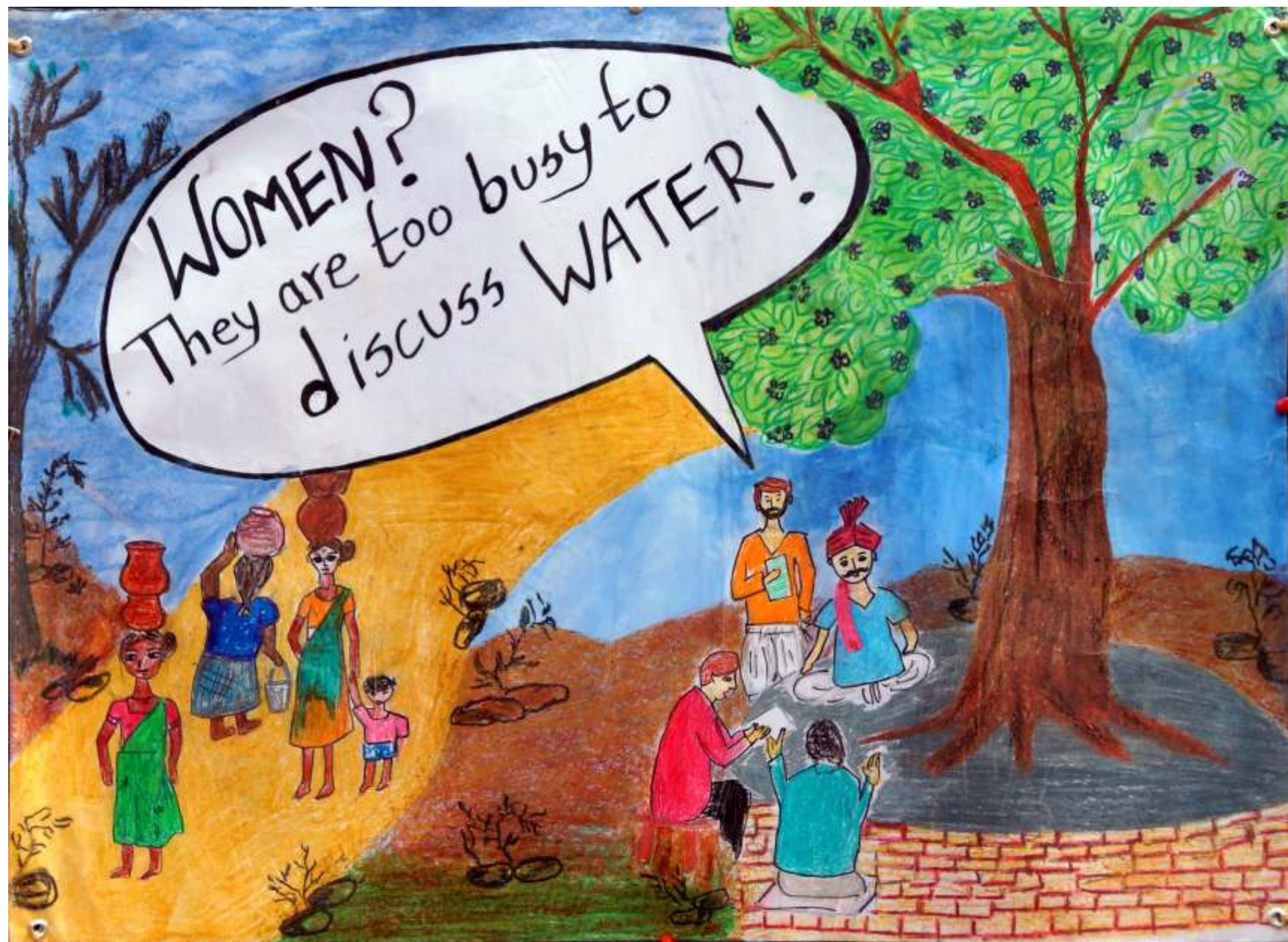


LADIES JEANS SALE SALE SALE









RIGHT TO EQUALITY VS RIGHT TO RELIGION



I CANNOT BE THE KARTA OF HINDU JOINT FAMILY OR INHERIT ANCESTRAL PROPERTY



A MAN ALONE HAS THE RIGHT TO HAVE FOUR WIVES AND CAN ALSO UNILATERALLY DIVORCE HIS WIVES



A MAN CAN GET DIVORCE IF HIS WIFE IS GUILTY OF ADULTERY, BUT A WOMAN CAN GET DIVORCE ONLY IF A MAN IS GUILTY OF INCESTUOUS ADULTERY, OR BIGAMY AND ADULTERY OR RAPE, SODOMY

WE GRANT YOU THE RIGHT TO **EQUALITY**



BUT IF YOUR RELIGION SAYS OTHERWISE, WE CANNOT INTERFERE

CONSUMPTION

New! **PRODUCTS**

THAT WILL MAKE
YOU feel happy

FIND **Mr. Right**
in **30** days:

Because you are
worthless without him

Cutting
Edge

Diet Scam

Research Shows:

Your body is never **GOOD ENOUGH**

FULL FASHION PREVIEW

the **more** you Consume

the **more** you are Consumed

THE **SEX** ISSUE

150 Pages of
Advertising

Full Colour
Retouched Photos

POLITICS 101

More use for
your disposable
income

628

BEAUTY IDEAS

No Thought

Required!



U·N· STATISTICS

Women do more
than **60%** of the
hours of work done
in the world.



Get **10%** of
the world's
income.



Owens **1%**
of the world's
property.



STATISTICALLY INVISIBLE



14
hours

included
in the GDP

42
hours

34.6
hours

not included
in the GDP

3.4
hours

males spend 8 hours more
than females on leisure activities
contrary to popular
perception









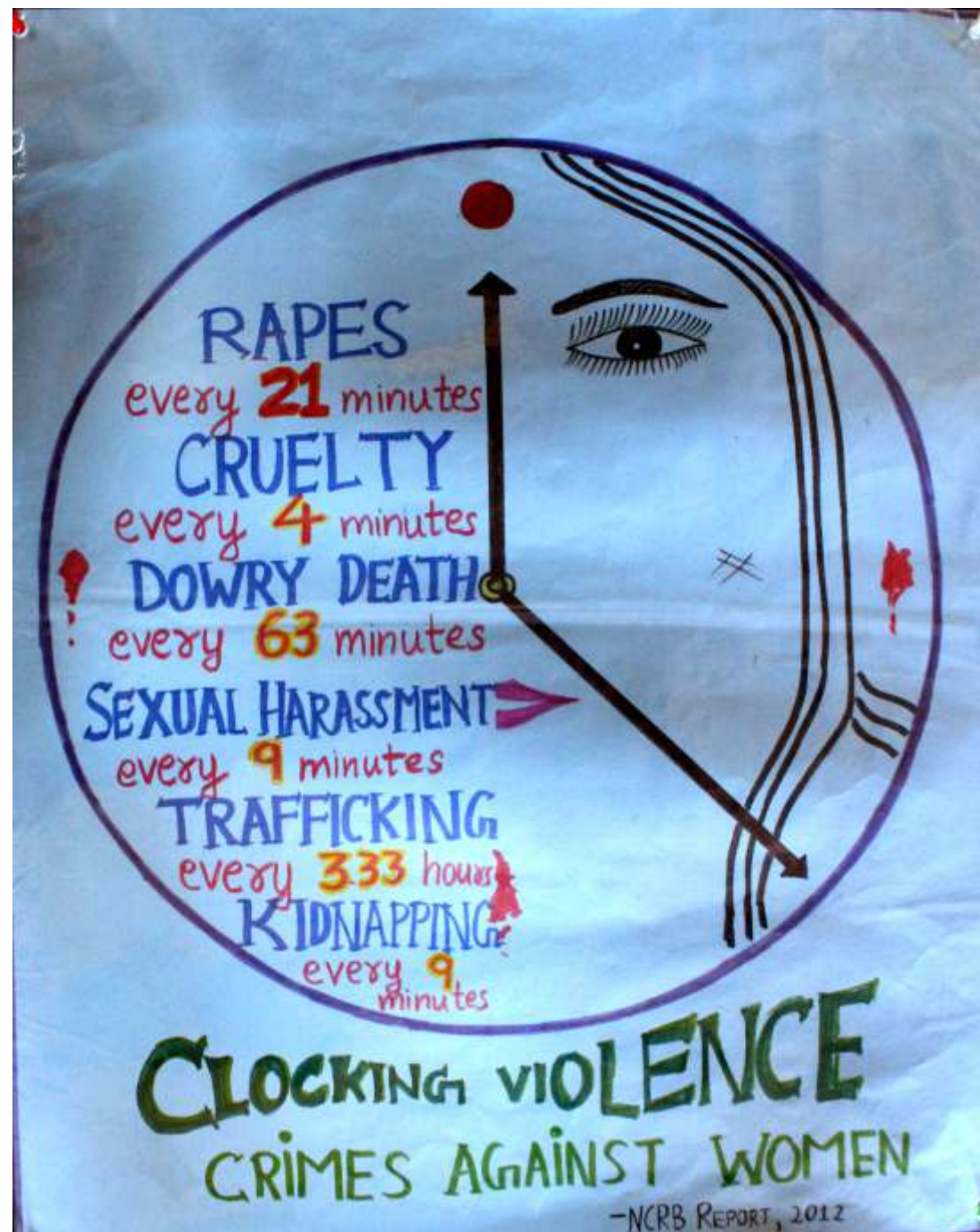






SEXUAL HARASSMENT

SEXUAL HARASSMENT







SEXUAL HARASSMENT is ...

लैंगिक शोषण म्हणजे ...



गर्दीत पुरुष हात लावतात, धक्के मारतात.
Men push and touch us.

पुरुष पाठलाग करतात.
Sometimes, men follow us.

Even older men stare and wink at us.

म्हत्तारे पुरुष सुद्धा एकटक बघतात, घाणेरडे बोलतात.



कट्यावरची वोरं शिट्या मारतात.
Boys whistle when we pass by.

Girls tolerate harassment because ... मुली शोषण सहन करतात कारण ...

“नीट बस, दंगा करू नको.
मोठ्यांचे पैक !”
“Sit properly, play quietly
Obey your elders!”



“मुलाशी बोलू नकोस. लवकर
घरी ये. उलट उत्तर देऊ नकोस !”
“Don't talk to boys. Come
home early. Don't argue!”



“सहन कर. कुणाला
संग नकोस !”
“Don't complain.
Keep it to
yourself!”



Because women are brought up to be
docile and obedient.

पुरुष छेड़छाड़चें याडस करतात कारण...
Men dare to harass women because...



“मुलं आडदांडपणा करणारच!”
“Boys will be boys.”

“जवानी का जोश है!”
It's young blood after all!



“पायातली वहाण पायातच
ठेवली पाहीजे ”

“He is the Lord & Master!”



कारण आक्रमकता, अशेरावी आणि
स्त्रियांविषयी तुच्छता याला
'पुरुषीपणा' म्हणून जोपासलं जातं.

aggression and

BECAUSE THEY THINK 'MANLINESS' means : disdain for women

प्रसारमाध्यमेही छेडछाडीला प्रोत्साहन देतात
समर्थन करतात. The media also
encourage eve-teasing.



छेडछाडीचे कारण- मुलीचे कपडे ?

Do certain clothes
provoke sexual harassment?

अर्थातच!
मुली ज्या प्रकारचे
कपडे घालतात, त्या-
मुळेच मुले उत्तेजित

Of course!

It's the way
some girls dress
that provokes boys!



मुलीच नाही!
कुठल्याही पोषाखातून
मुलीची छेडछाड
ती स्त्री असते म्हणूनच
होते. कपड्यांमुळे नाही !



Not at all!
Women are
harassed because
they are Women
regardless of clothes!



स्त्रीयांना त्यांच्या आवडीचे कपडे घालण्याचे स्वातंत्र्य हवे
Women must have the freedom to wear
whatever they like.





WHAT SHOULD I DO TO ADDRESS STREET HARASSMENT?

First and Foremost:-

ASSESS the SITUATION

If you feel unsafe, **IGNORE THE HARASSER**. Walk away and call for help.

If you decide to confront the harasser,

USE STRONG BODY LANGUAGE

-AGE Look him in the eye, hands on hips, shoulders back, no smile. Use a strong, clear voice.

PROJECT Confidence

Be Direct

Name the behaviour & state that it is wrong.

Be Direct

& say

'STOP DOING THIS'

Do not abuse!

Lastly:-

PUT YOUR-SELF FIRST.

Do not try to reason with your harasser. Walk away if you feel the need to.

SUCCESS is how YOU define it.



Hey! Yelling at me like this is wrong. I DON'T LIKE IT. No one likes it. **STOP.**

Hey honey! Where're you going?



What should we do? आपण काय केलं पाहिजे?

कॉलेजमध्ये,
वस्तीमध्ये मुलींनी
एकत्र आले पाहिजे.
Girls should come
together in colleges etc.
and organise
themselves.

मुलींनी न घाबरता
छेडछाडीला विरोध
केला पाहिजे.
Girls must oppose
sexual harassment fearlessly.

आणि मुलांनी
सुद्धा.
And boys
too.

पालक-शिक्षकांनी
या संघर्षात शामिल
झालं पाहिजे.
Parents and teachers
must join and support
the struggle.

आपल्या मुलींना
धीट आणि स्वावलंबी
बनवलं पाहिजे.
We should bring up
girls to be strong and
independent.

स्त्री-पुरुष समानता मानणारा नवा समाज घडवूया!
LET US STRIVE FOR AN EQUAL SOCIETY!

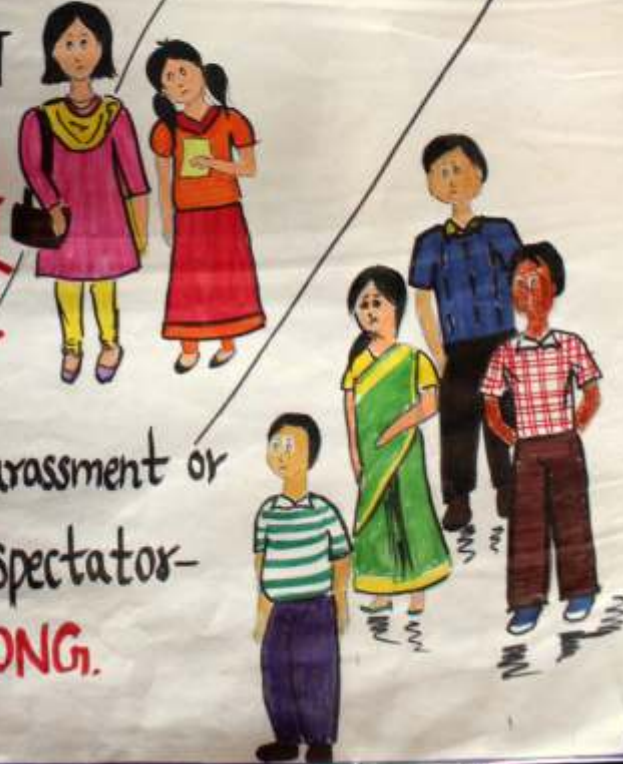
या चित्रात तुम्हा कुठे आहात?
On which side are you?



रुक रुक रुक!
Oh my darling,
give me a look !!

छेड काढणे किंवा
बध्याची भूमिका
घेणे - दोन्ही बाजू
चुकीच्या आहेत.

Street sexual harassment or
being a silent spectator -
Both are WRONG.



CRIMINAL LAW (AMENDMENT) ACT, 2013

The Act criminalises RAPE, SEXUAL HARASSMENT, STALKING, VOYEURISM, DISROBING (all of which are now gender-specific), as well as attempt to acid attack & acid attack.

RAPE is defined as 'penetration of penis, or of any object or any part of body to any extent into the vagina, mouth, urethra or anus of another person or making another person do so; applying mouth or touching of private parts.' VOYEURISM constitutes 'watching a woman in a 'private act', or where her private parts are exposed.'

STALKING is defined as 'following, attempt to contact and contacting despite clear indication of disinterest, monitoring her using any form of electronic communication.'

PROCEDURAL CHANGES :- (i) Lack of physical resistance is immaterial for constituting an offence. (ii) Victim's character plays no part in the consideration. (iii) No consent is presumed if sexual intercourse is proved & victim states in court that she did not consent. (iv) Hospital staff must treat victim & the police must file a FIR. If they do not, they are liable to be punished.

SEXUAL HARASSMENT OF WOMEN AT WORKPLACE

(PREVENTION, PROHIBITION & REDRESSAL) ACT, 2019

Requires all workplaces to have an **INTERNAL COMPLAINT COMMITTEE**: this must have members from the office, but should be headed by a woman.

A **NGO** must act as a third party here.

Women from **organised, unorganised, private and public** sectors are covered. Workplace includes all traditional workplaces, hospitals, nursing homes, educational and sports institutions, stadiums and transportation.

The company must deal with the complaint in a timely manner: **90 days** for an inquiry and **60 days** for action.

Non-compliance will result in the imposition of a fine of **Rs. 50,000**.

HELPLINES

Women grievance redressal - for any
query - 02026208341

Call in emergency:

Control Room - 26126296, 26208250,
100

Exchange - 26122202

Crime alert - 26112222

Women and
children helpline - 1091,
26050191

Senior Citizen - 2611103

CASTE

In India, discrimination along caste lines has been happening since a long time. Discriminatory practices have modernised themselves. After India's independence, casteism was constitutionally abolished and the right to equality was entitled to all the citizens. Andre Beteille, in 'India's destiny not caste in stone' argues that "caste in fact is dying down, that it lives on mostly in consciousness, and that this is a result of the manipulations of the media during elections". But is it so? In the following section, we have highlighted how caste is still relevant today and has found different forms to percolate into the society.

We have divided this section into 4 parts:

1. Atrocities committed against Dalits

The biggest proof perhaps of the existence of caste is the appalling rate of atrocities committed against Dalits. Every day, 3 Dalit women are raped, 2 Dalits are murdered, 3 Dalit houses are burnt and 11 Dalits are beaten up (according to IDSN). Even though the Prevention of Atrocities Act (against SC/ST, 1989) exists, the atrocities keep rising.

Because of this discrimination, Dalit Panther and parties based on Dalit identity like BSP came into existence, who worked towards upward mobility of Dalits by asserting their rights. This started undermining the caste pride of powerful castes, leading to more atrocities being committed against Dalits.

2. Caste in everyday life

"Caste has killed public spirit. Caste has destroyed the sense of public charity. Caste has made public opinion impossible. Virtue has become caste-ridden, and morality has become caste-bound."

- Dr. B.R. Ambedkar

'Caste is reservation', 'caste only concerns the dalits', and many such ideas are quite prevalent in the urban, middle-class elite. They deem themselves to be above parochial identities like caste. But just by ignoring or not acknowledging caste, we don't reach a casteless society. The upper castes do not recognise the privileges they get and the disadvantages the lower castes face. To open our eyes and to acknowledge that caste is still here and not somewhere 'out there' is the first step towards working for its annihilation.

Casteism is still widely practised in cities too, however, its form has changed. Even our language is casteist at times. Using bhangi and chamar (which refers to a specific caste) as derogatory terms is an example of it. Asking for the surnames of the people, ridiculing reservations for lower castes by calling Dalit professionals inefficient and unworthy, caste-specific matrimonial advertisements are a few more common practices taking place in urban areas. Even in educational institutions like Fergusson College and S.P. College, where the student composition is heterogeneous, peer circles get formed on the basis of caste. This is because a person's caste can even be identified on the basis of his dialect and surname. This realisation should transform itself into a space for meaningful dialogue between them.

3. Dignity of labour.

This section has been inspired and has deeply borrowed from Kancha Ilaiah's 'Turning the pot, Tilling the earth'. There is a dire need to recognise, appreciate and dignify the labour done by the so-called lower sections of the society. Traditionally, people from the lower castes have been linked to "dirty" and "unworthy" work. This work involved cultivating crops, washing clothes, making utensils, weaving clothes, disposing corpses of both human and animals etc. These are essential for the survival of the society. Instead of acknowledging the science, the techniques and the tools they developed for it and according to the status it deserves, their work is condemned.

However, by saying this we do not mean that only certain castes should continue working in these professions. Everyone must have the right to choose their profession, like the constitution guarantees.

4. Success stories

Although caste discrimination still exists and atrocities against dalits are rising, there has been some upward mobility, heightened awareness and increased assertion. In the Tsundur massacre case, the dalits finally got justice after the perpetrators of caste atrocities were punished by the court. In the economic sector, DICCI (Dalit Indian Chamber of Commerce and Industry) was set up to help get Dalits into businesses. Now there are 30 Dalit millionaires in India. Reservation has been a strong tool for upward mobilisation of dalits. Although the benefits have not reached to all the sections uniformly, it must be given due credit. Different organisations like Navsarjan Trust have emerged to fight for Dalit rights. Some of these successes are the outcomes of the Dalit movement.

Although this is the story on one side, we must never lose sight of the final goal- 'the annihilation of caste'.

CASTE IN COLLEGE



PROFESSOR
ASSISTANT
PROFESSOR

STATISTICAL DATA OF EMPLOYMENT IN MAJOR
INDIAN UNIVERSITIES

UNIVERSITY	TOTAL TEACHERS	SC TEACHERS	ST TEACHERS	VACANT SC	VACANT ST
BANARAS HINDU UNIVERSITY	1532	86	24	144	91
DELHI UNIVERSITY	719	37	7	71	47
JAMIA MILIA UNIVERSITY	601	49	19	41	21
JAWAHARLAL NEHRU UNIVERSITY	473	27	11	44	24
NORTH-EASTERN HILL UNIVERSITY	274	2	44	39	MORE THAN QUOTA
VISHV-BHARATI	576	54	19	32	24

SOURCE- THE TELEGRAPH, CALCUTTA, INDIA. TUESDAY, NOVEMBER 11,
2003

IMAGE SOURCE- UNAMATI SHYAM SUNDAR (STUDENT OF JNU)

NON-DALITS



GRAND FATHER



FATHER



SON



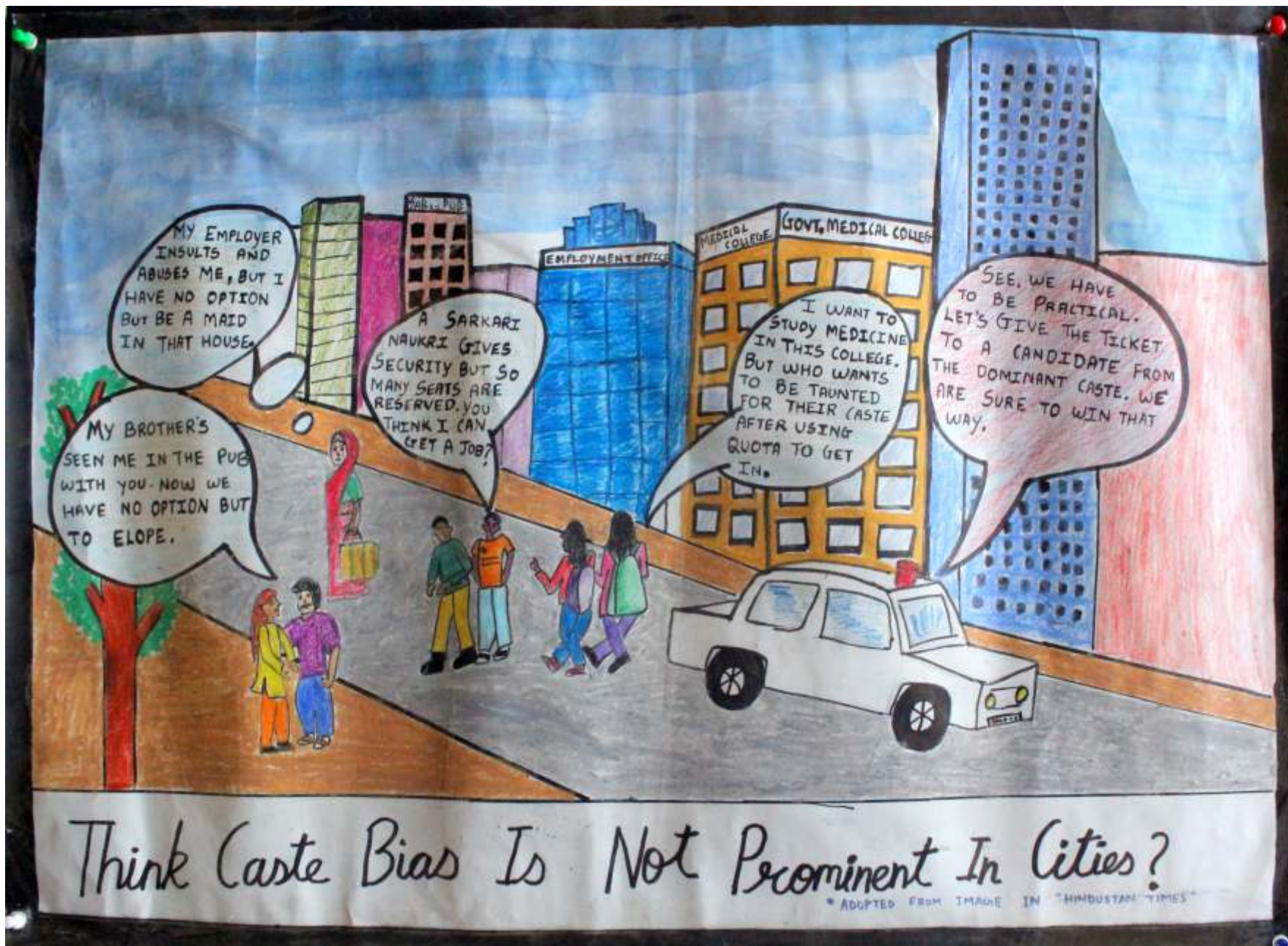
GRAND SON

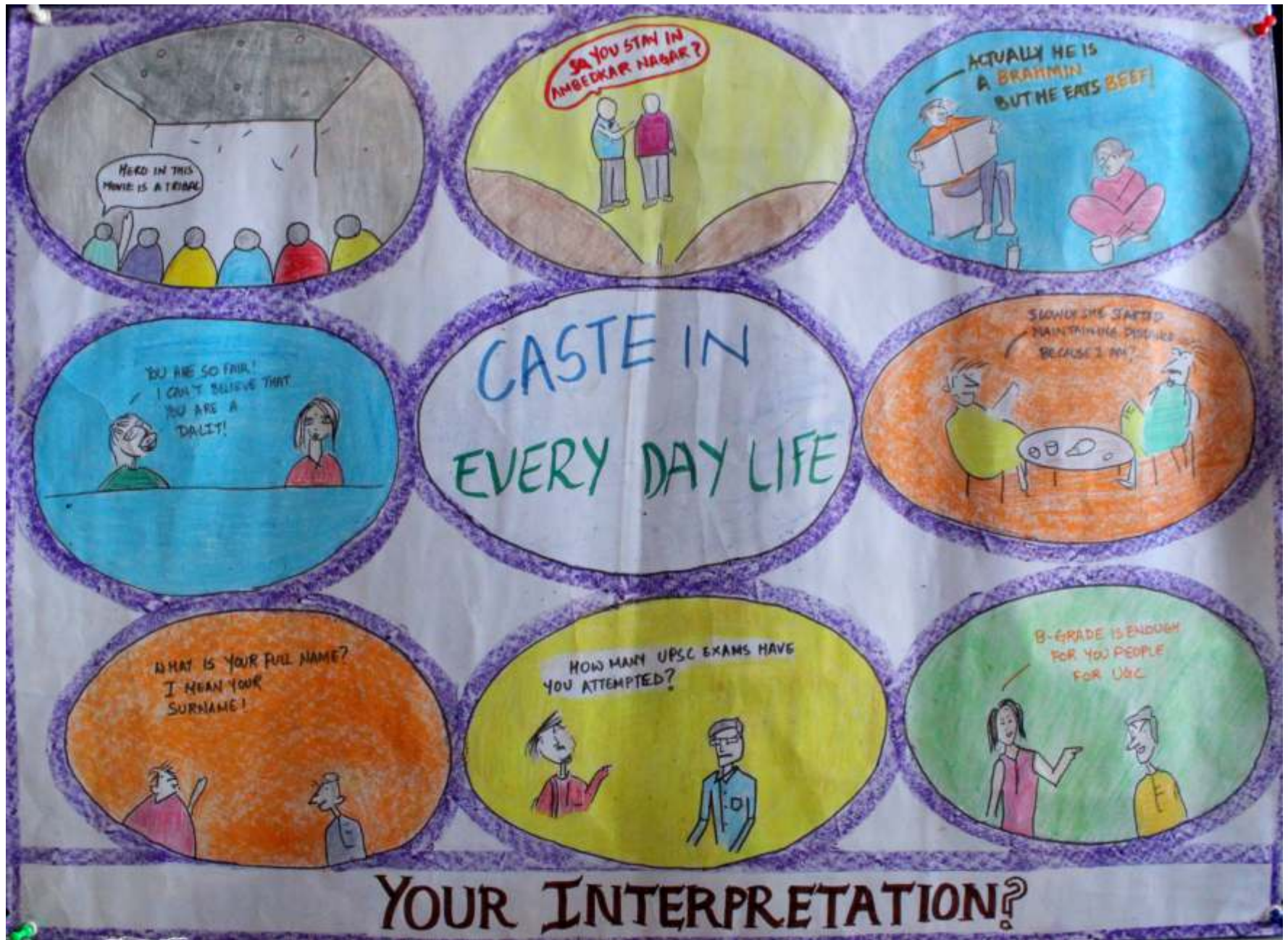
DALITS

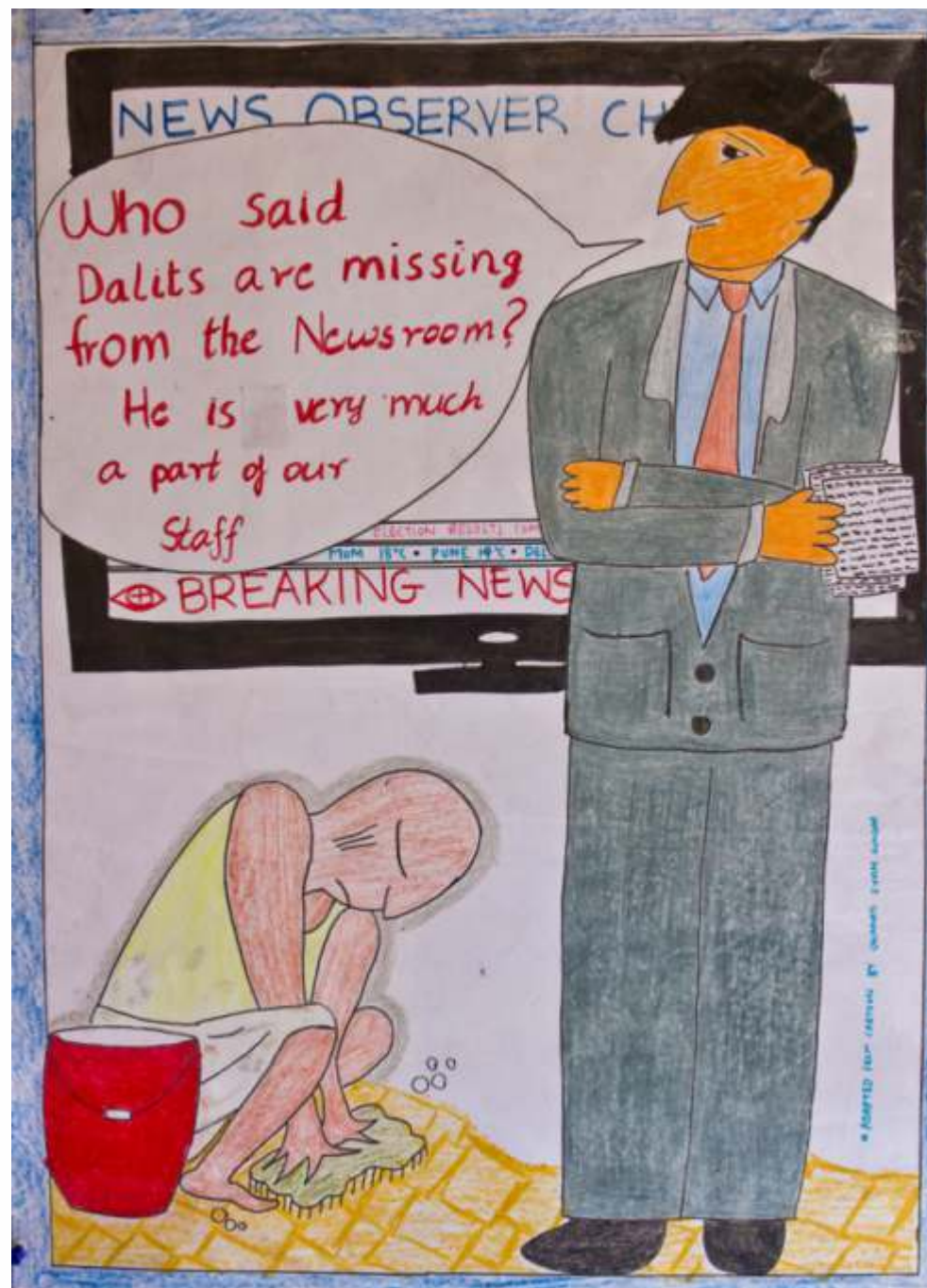


* SOURCE: ADAPTED FROM A CARTOON BY UNKANNI SRINI JUNDAR











DIGNITY OF LABOUR

Our society suffers from a lack of dignity of labour, because in the caste system, all kinds of manual labour are viewed as undignified.

The following posters (adapted from 'Turning the Pot, Tilling the Earth' by Kancha Ilaiah) depict how the work done by potters, farmers, washerfolk, cobblers is extremely productive, skilled and important for society.

However, this does not imply that certain castes should have to perform certain occupations. Everyone has the right to choose their profession.

POTTERS

Status

- The skilled community of potters is regarded as a 'lowly' caste. Practitioners of such a wonderful art form, are looked down upon as a caste lacking in knowledge. Most castes working with mud, soil & clay - various aspects of the earth - came to occupy a low place in the caste system as they were supposed to be dealing with impurities.



Contribution

- The fire-baked vessels, made by potters, were used for cooking and storage.
- The science developed by potters enabled the construction of water storage tanks, thus contributing to agriculture.
- Fired-clay adobe houses, fired tiles and bricks helped humans develop more permanent housing.

DHOBIS

- Ironically, those who inaugurated the science of cleaning clothes were later branded as an unclean caste. They were denied spiritual equality and access to formal education. They have also been ridiculed for their association with the donkey.

Importance ● By cleaning clothes for centuries, they have saved the rest of the population from disease.

- The soil soap was the first detergent which was discovered in India.



FARMERS

The tillers, who yoked the indigenous bulls and buffaloes, have not been regarded as worthy of respect.

CONTRIBUTION— They provide us with food. The cereals, pulses, vegetables, fruits that form our staple diet are products of agricultural labour. They produced various crops and improvised agricultural techniques.

Even then, they are regarded as unintelligent people and their labour, undignified.



मोची



uneducated

unclean

ignorant

₹ 150

MOCHI

elegant

imported

branded



₹ 7500

- NANDITA

DEFYING CASTE: SUCESS STORIES

According to the Dalit Indian Chamber of Commerce and Industry, there are over 30 Dalit crorepatis in India. They rose to riches against all odds, even illiteracy. These successful entrepreneurs are also now recruiting Dalits in their companies.

In 2011, DICCI set up a US\$100 million venture capital fund for Dalits that is scheduled to open up for business in a few months.



Kalpana Saroj is the daughter of Dalit police constable in Akola district of Maharashtra. Today she heads a ₹3000 crore business enterprise. Saroj was one of the five women entrepreneurs of the first trade fair organised by the DICCI who have fought not only social prejudices but also gender bias.

NAVSARJAN TRUST



STARTED IN 1989 IN GUJARAT TO FIGHT FOR DALIT RIGHTS



WOMEN'S RIGHTS

- 165 Women's Right Councils established in 18 districts.
- Training programmes, surveys, intervention & monitoring cases of Violence against Women.

• Women are now aware and active participants. They now stand up for their rights and integrity.

SCHOOL CHILDREN

- Discriminatory practice of making Dalit kids eat separately minimized in 49 primary schools.
- Bhim-Shalas (extra-curriculum activity centre)

- Teacher-training seminars, foot marches
- Reduction in discrimination and awareness among students about their rights.



MANUAL SCAVENGING

- Awareness training programmes, surveys.
- Rehabilitation programmes and

helping in obtaining NREGA cards
• Many children have given up the dirty work and started going to school.

MINIMUM WAGE IMPLEMENTATION

- 47,539 people attending meeting.
- Made aware about legislation concerning minimum wage
- Started demanding their rights

• Apart from this, the trust provides legal assistance, conducts surveys and organizes awareness drives.



HOPE FOR JUSTICE

On 6th Aug, 1991, 8 Dalits were brutally hacked to death in front of 400 members of dominant land-holding castes in Tsundur village, Andhra Pradesh. The corpses were packed into gunny bags & thrown into canals.

The Dalit Mahasabha mobilized a strong movement against the crime, after which, the first witness, M. Subbarao courageously came forward.

Finally, a judgement was passed after 16 years of struggle. The movement gave rise to a new sense of self-respect, dignity & assertion.

Country's first ever special court was set-up for trying the case under SC and ST (Prevention of Atrocities) Act, 1989, at the scene of the offence.

THE VERDICT:

- 123 out of 179 acquitted.
- 21 given life imprisonment.
- 35 : 1 year rigorous imprisonment & a fine of ₹ 2000.
- 41 : released due to lack of proof.
- 82 : released on benefit of doubt and lack of evidence



But caste discrimination and violence continues. Every day, 3 dalit women are raped, 2 dalits are murdered and 11 dalits are beaten.

CHILD RIGHTS

By virtue of being a child, every child is entitled to some fundamental rights. Violating these rights of children is violating their human rights. We can link children's futures to their rights. If all these rights are guaranteed, then they will have a secure future. This section tells us about what those rights are, how they are being infringed upon and steps we can take to protect it.

1. Right to nutritious food

Food does not mean just providing bare minimum calories for survival, but a wholesome nutritious diet. As a child is growing constantly, he/she needs this diet at regular intervals. If not provided, it can affect him/her physically and mentally which can lead to chronic diseases.

In India, every 3rd child is malnourished and 150 million of them are at the risk. 3 in 4 children are anaemic. By judging this situation we can easily make out the health crisis which children are going through.

2. Right against abuses

As a child is weak, he/she becomes an easy victim of their parents' and elders' anger and desires. They suffer from mental, physical, verbal and sexual abuse. Ramifications of these abuses can be dire; for example, death. Mental trauma and permanent physical injuries caused by it can ruin a child's life forever. To curtail sexual abuse, children should be told about safe touch and made aware of its existence.

3. Right against exploitative labour

A child is an ideal choice for cheap labour. With the advent of globalisation, the process of child labour has been accelerated. The number shot from 11.28 million to 12.66 million in the first decade of globalisation. And the labour is exhaustive and extensive. They are mostly employed in construction sites and cigarettes factories where working conditions are harsh.

4. Right to quality education

In India, 70 out of 100 children enrolled in school drop out before the secondary level.* Enrolment ratio in secondary education is as low as 18 percent. Education is exclusive and discrimination on the basis of certain identities is practised. Children from lower income groups are discouraged by their family to pursue education as they do not see any use of it. Although it has been made market-oriented, many educated people are still unemployed. Education is provided in this country, but not a quality one.

5. Other rights

Every child has the right to choose, to play and to leisure, to express his opinions and to dignity. Forcing decisions on children, overburdening them and curtailing their thought and speech are a violation of their rights. Let a child learn on his own. Do not teach him everything. Let him ask questions and when he asks them, do not discourage him.

'Child' as an identity transcends every other identity including caste, gender, class etc. Violating their rights mean violating the rights of mankind.





CHILD HEALTH STATUS



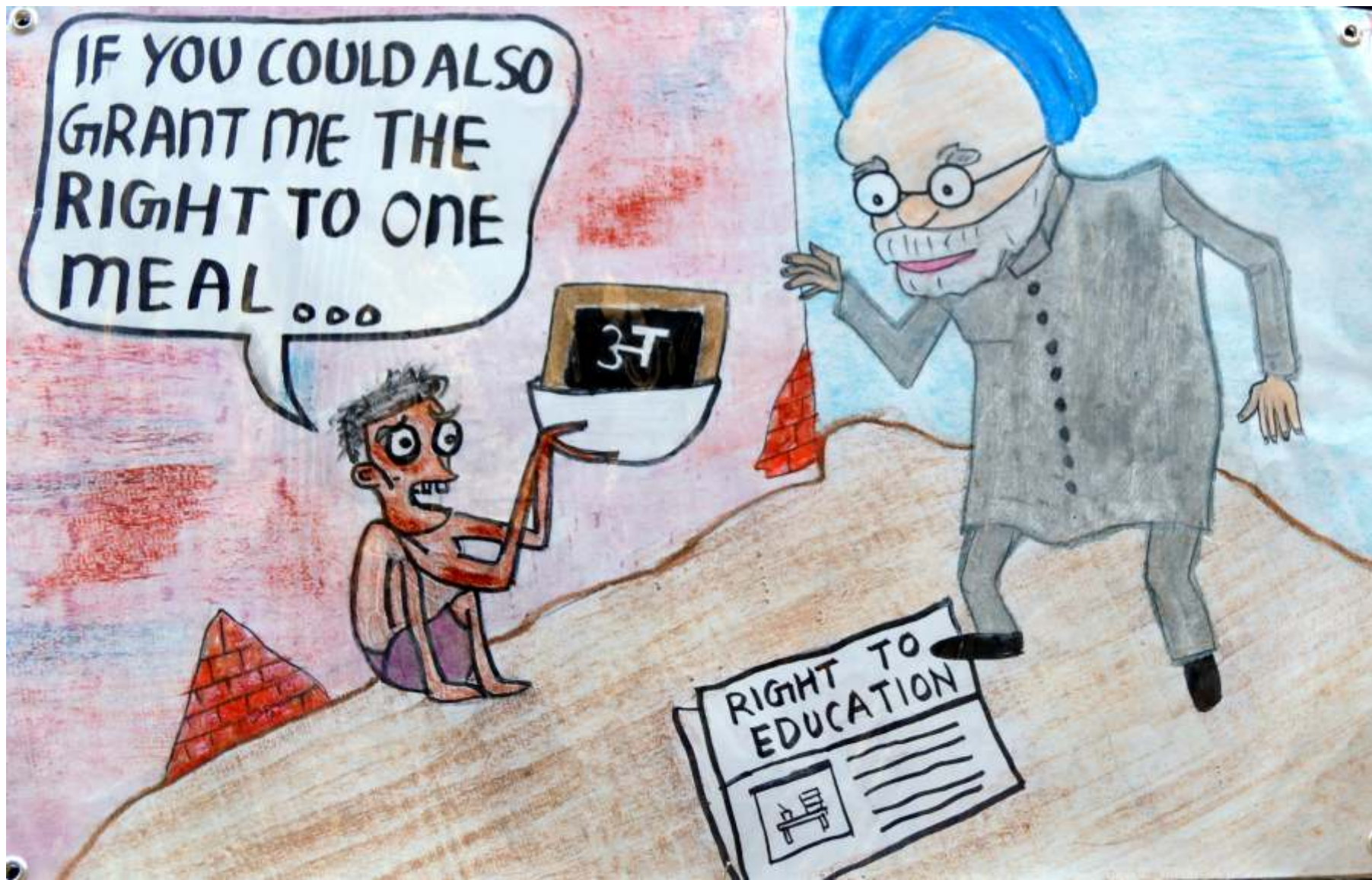
Every 3rd malnourished child is in India. 150 million are at the risk of malnourishment.

3 in 4 children in India are anaemic and 1 in 3 are stunted.

Infant and child mortality are higher in rural areas among **LANDLESS DALITS, ADIVASIS AND GIRLS.**

1 out of 16 die before they turn 1

SOURCES STILL OUT OF FOCUS: DREAMS OF INDIAN CHILDREN REMOVED FROM THE CENTRE FOR CHILD RIGHTS



Of 100 enrolled 70
are pushed out until
secondary level.

Out of that 100,
66 are girls.

46% of ST's and
38% of SC's
continue to be out
of school, as
against 34% of
others.

everyone
Should be able to
go to
School





जवाब दीजीये

मैं खेलू कहाँ ?

मैं कुदू कहाँ ?

मैं गाऊँ कहाँ ?

मैं किसके साथ बात करूँ ?

बोलता हूँ तो माँ को बुरा लगता है।

खेलता हूँ तो पिता खीजते हैं।

कूदता हूँ तो बैठ जाने को कहते हैं।

गाता हूँ तो चुप रहने को कहते हैं।

अब आप ही कहिए कि मैं

कहाँ जाऊँ, क्या करूँ ?



A Child Workers Day...

TERRIBLE PLACE. HE CLEANED. HE STAYED. HE COOKED.
EVEN THOUGH HE WAS HUNGRY, HE COULD NOT EAT!





Globalisation
has created
new occupations
Children are
employed in :

- ❖ Textile,
- ❖ Garments,
- ❖ Toys industries,
- ❖ Firework Factory
- ❖ Bangle making.
- ❖ Large export houses.

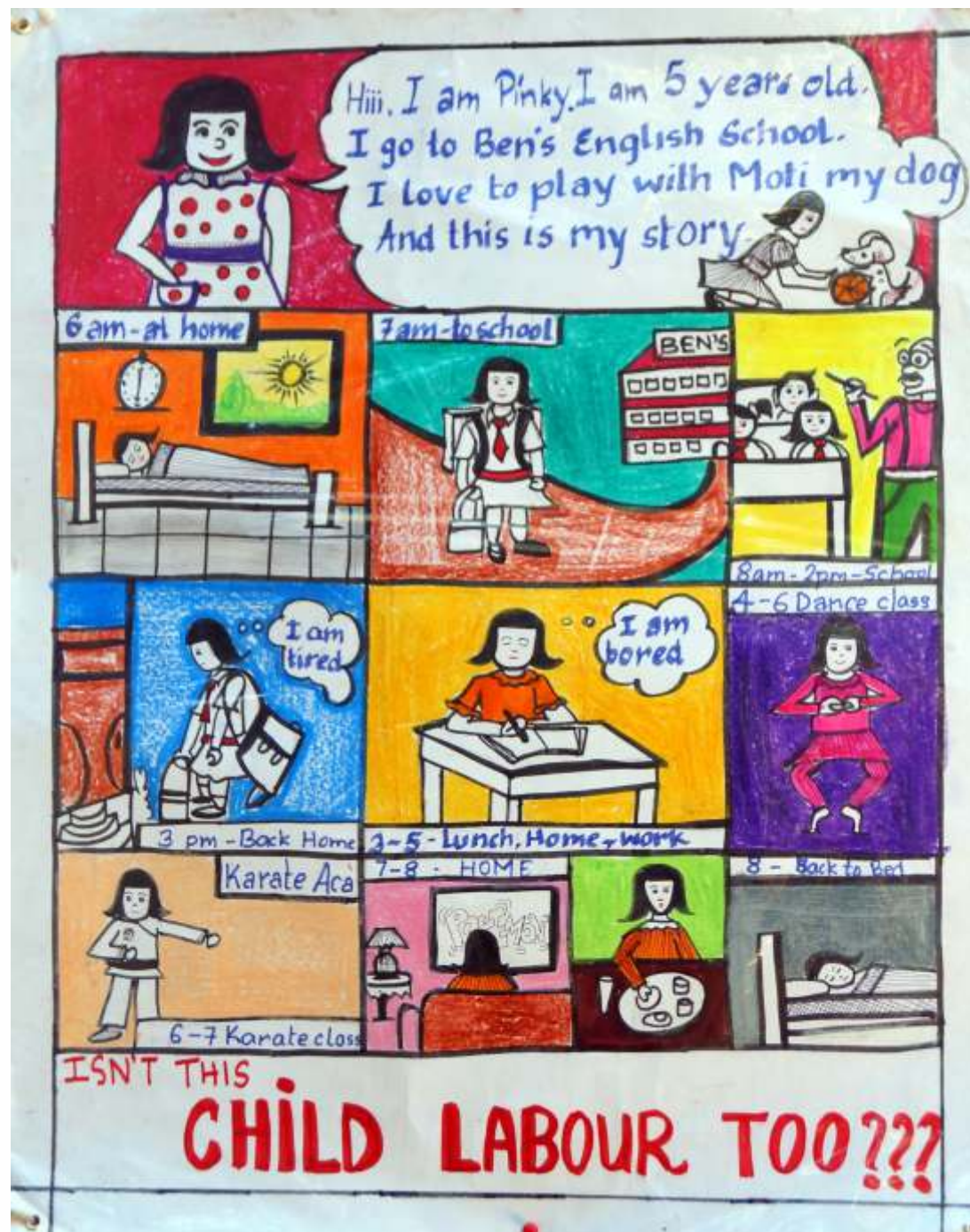
As they are a
source of cheap
labour.

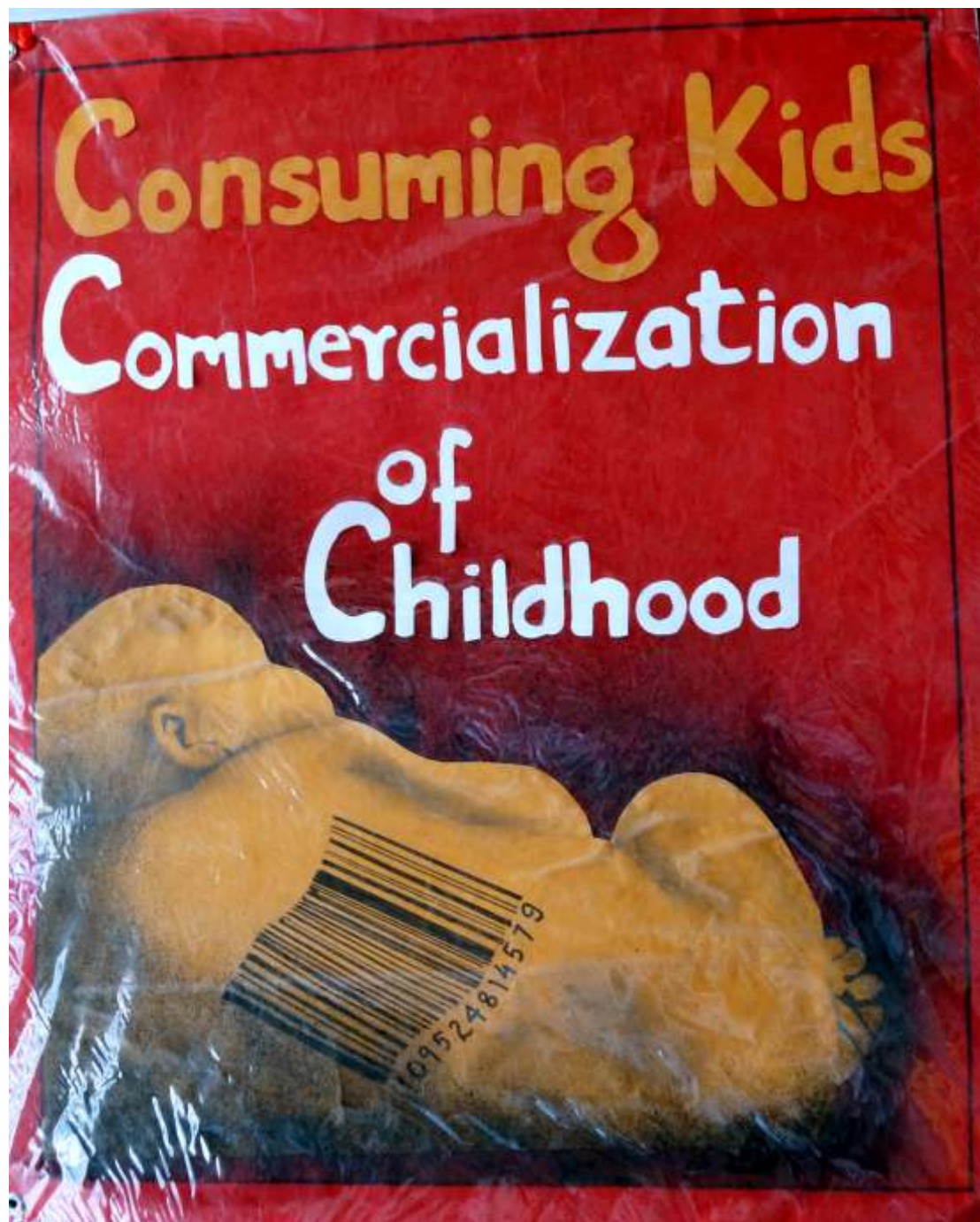


CHILD LABOUR

1991 : 11.28 million
2001 : 12.66 million







CHILD TRAFFICKING

The United Nations estimates that every year across the world, 246 million children are involved in exploitative labour and 1.2 million children are trafficked.

India is described as a "source, destination and transit country for men, women and children trafficked for the purposes of forced labour and commercial sexual exploitation".

Trafficking of children occurs for various purposes, such as labour, begging, sexual exploitation, pornography, child marriage, adoption, organ trade, etc.

It is the scheduled caste and scheduled tribe communities, religious minorities and those living in poverty that continue to be affected by trafficking.



ZERO TOLERANCE FOR SEXUAL ABUSE



मुलांशी संवाद साधताना...

जेवायला
वसताना मोठ्या
माणसांना पाट देतात,
पण मग आम्ही
पाटावर का नाही
वसायचं??

मला स्वतःच्या
आवडीचे दागिने
धालायचे आहेत पण
आई धातू देत नाही

मला
मोबाइलवरचे
गेम्स खेळू
देत नाहीत.

मैत्रिणीला
भेटण्यासाठी मला
घराबाहेर
पाठवत
नाहीत

मला वडील खूप
नारतात, ते मला
आवडत नाही.



‘सो जा, नहीं तो बाबा पकड़ कर ले जाएगा!’
‘खा ले, नहीं तो चोर उठा कर ले भागेगा!’

‘बाघ आया!’
‘बाबा आया!’
‘सिपाही आया!’

‘चुप रह, नहीं तो कमरे में बंद कर दूँगी!’
‘पढ़ने बैठ नहीं तो पिटाई करूँगी!’

जो इस तरह
अपने बालकों को
डराते हैं,
वे बालकों के
दुश्मन हैं।



“खुद काम करने दीजिये”

बच्चे को खुद काम करने का शौक होता है।

उसे रुमाल धोने दीजिये

उसे प्याला भरने दीजिये

उसे फूल सजाने दीजिये

उसे कटोरी मांजने दीजिये

उसे मटर की फली के दाने निकालने दीजिये

उसे परोसने दीजिये

बालक के सब काम खुद करने दीजिये

उसे अपनी मर्जी से करने दीजिये

उसे अपनी रीति से करने दीजिये



CHILD HELPLINE NUMBER

DAYANA DEVI [NGO]: 1098
020-25540156
9767187263

POLICE CONTROL ROOM: 020-2611103



INDIAN DEMOCRACY

"The heart hoped that India would survive, but the head worried that it wouldn't. The place was too complicated, too confusing- a nation, one might say, that was unnatural."

-Ramachandra Guha, *India After Gandhi*

The future of Independent India was shrouded with scepticism and doubt ever since its birth. But defying all odds and violating all social scientific generalizations, India has not just survived but thrived as a vibrant democracy. In the following posters, we have celebrated the diversity that India has enjoyed while maintaining its unity.

The Indian Constitution- the Vision and the Tool

"Has the constitution failed us, or have we failed the constitution?"

India has overcome its challenges with varied degrees of success and continues its struggle to deepen its democracy. Huge income disparity, dismal state of public health and education, communalism, prevalence of casteism and many others have been problems long ailing India. In the recent past, we have seen corruption and violence against women emerging as serious issues.

The constitution is our guide and the tool for dealing with these issues. The constitution has been largely successful in maintaining India's social fabric. Any shortcomings are because of our failure to endure on its path. Our constitution has not just provided for a political democracy but has facilitated, through its ideals, democracy in the social sphere. The values enshrined in our constitution- Justice, Liberty, Equality and Fraternity- are both means and ends for us. All we need is to follow these ideals as envisioned by its makers.

Decentralisation

With the end of the Congress era, we see regional aspirations taking form of regional parties. This has led to decentralization of power and strengthened the federal nature of the state. Along with this, the 73rd and 74th Amendment Act (1993) institutionalised the Panchayati Raj and gave more powers to the third tier. Both these processes have led to decentralisation of power, increased level of participation and strengthened Indian democracy.

Power to the People

"My definition of democracy is -

A form and a method of Government whereby revolutionary changes in the social life are brought about without bloodshed. That is the real test. It is perhaps the severest test. But when you are judging the quality of the material you must put it to the severest test."

- B.R. Ambedkar, *Writings And Speeches*

There has been mobilisation of people through political and social movements based on the identities of caste, language, occupation, gender and region. These movements have widened the scope of people's participation and ensured effective representation of diverse marginal groups and their demands. These movements have had some success. There were two case studies which highlighted this success. In 2013, an aluminium mining project in the Niyamgiri hills of Orissa, by a multinational giant was not given permission to mine, after all gram sabhas of the region rejected the proposal. In Tsundur in Andhra Pradesh, justice was delivered when the perpetrators of caste atrocities were finally punished. Cases like these give hope and reaffirm one's faith in the Indian democracy.

Dealing with diversity

"The Indian nation does not privilege a single language or religious faith. Although the majority of its citizens are Hindus, India is not a "Hindu" nation. Its constitution does not discriminate between people on the basis of faith; nor, more crucially, did the nationalist movement that lay behind it."

-Ramachandra Guha

In India, one can be a Hindu, a girl, a dalit, a Maharashtrian and an Indian all at once, without any one identity dominating over another unless manipulated. While all of this is true and Indian Democracy thrives- especially when compared to neighbouring states, we must not forget the 2 years of 1975-77, the GREAT EMERGENCY which resembled the death of Indian democracy. And there are also other concerns- discrimination towards religious minorities, lower castes, people with disabilities, sexual minorities and other marginalised groups still continues. As the struggle for an egalitarian and a socially just nation runs strong through the politics of democracy, we must celebrate the successes and learn from the failures of the past.

15th AUGUST, 1947

INDIA WAS BORN



BUT, even as this nation began its life,
obituaries were written.

"THE KEY QUESTION REMAINS
CAN INDIA REMAIN IN ONE
PIECE - OR WILL IT FRAGMENT?
WHEN ONE LOOKS AT THIS VAST
COUNTRY & ITS 514 mn PEOPLE
THE 15 MAJOR LANGUAGES IN
USE, THE CONFLICTING RELIGIONS,
THE MANY RACES, IT SEEMS
INCREDIBLE THAT ONE NATION
COULD EVER EMERGE"

- DON TAYLOR
(1969)

R.I.P.
INDIA
REST
IN
PIECES

India was merely
a label of
convenience, and
we gave to a
multitude of
nations.

"THE SIKHS MAY TRY
TO SET UP A SEPARATE
REGIME. I THINK THEY
PROBABLY WILL AND
THAT WILL ONLY BE
A START OF
DECENTRALIZATION &
BREAK UP OF INDIA
AS A COUNTRY"

- GEN. SIR CLAUDE
(1948)

India has a well established reputation for violating
social scientific generalization. Defying all predictions India
is still united. No state has seceded. India is the world's
largest democracy and has held general elections.

INDIA THRIVES AND SURVIVES...

THE GREAT INDIAN CONSTITUTION

☞ The Constitution is the guiding principle of Indian democracy. It created an institutional framework and principles that would allow diverse people to live together as citizens of India.

☞ It also strikes a balance between individual and collective rights, the forces of centralization and decentralization, the accommodation of diversity and universalism.



THE PREAMBLE DEMYSTIFIED

REPUBLIC

The head of the state is an elected person and not a hereditary position.

JUSTICE

Citizens cannot be discriminated on the grounds of caste, religion and gender. Social inequalities have to be reduced. Government should work for the welfare of all especially of the disadvantaged groups.

LIBERTY

There are no unreasonable restrictions on the citizens in what they think, how they wish to express their thoughts and the way they wish to follow up their thoughts in actions.

EQUALITY

All are equal before the law. The traditional social inequalities have to be ended. The government should ensure equal opportunities for all.

FRATERNITY

All of us should behave as if we are members of the same family. No one should treat a fellow citizen as inferior.



WE, THE PEOPLE OF INDIA, having solemnly resolved to constitute India into a SOVEREIGN, SOCIALIST, DEMOCRATIC REPUBLIC and to secure to all its citizens:

JUSTICE, social, economic and political;

LIBERTY, of thought, expression, belief and worship;

EQUALITY of status and of opportunity; and to promote among them all FRATERNITY

assuring the dignity of the individual and the unity and integrity of the Nation;

IN OUR CONSTITUENT ASSEMBLY,

this twenty-sixth day of November, 1949, DO HEREBY ADOPT, ENACT AND GIVE TO OURSELVES THIS CONSTITUTION

WE, THE PEOPLE OF INDIA

The constitution has been drawn up and enacted by the people through their representatives and not handed down to them by a king or any other deity.

SOVEREIGN

People have supreme right to make decisions on internal, as well as external matters. No external power can dictate the government of India.

SOCIALIST

Wealth is created socially and should be shared equally by society. Government should regulate the ownership of land and industry to reduce socio-economic inequalities.

SECULAR

Citizens have complete freedom to follow any religion. But there is no official religion. Government treats all religious sects and practices with equal respect.

DEMOCRATIC

A form of government where people enjoy equal political rights. Elect their rulers and hold them accountable.



SPIRIT OF THE PREAMBLE



Let's be equal, just and free —
Strong in our diversity:
Free in thought and free in prayer,
Free to dream and free to dare,
Free to love and free to care.
Let's be equal, just and free —
Strong in our diversity.
Let's be equal, free and just,
Unified in love and trust:
Strong to lend the weak a hand,
Strong to help and understand,
Strong to build a happier land.
Let's be equal, free and just,
Unified in love and trust.



Drawn by: Laila Seth

Dr. B.R. AMBEDKAR:

“On the 26th January 1950 we are going to enter into a life of contradictions.

In politics we will have equality & in social and economic life we will have inequality. In politics we will be recognizing the principle of one man one vote and one vote one value.

In our social and economic life we shall, by reason of our social and economic structure continue to deny the principle of one man one value.”





HEALTH IS WEALTH

WHO survey 16% families pushed below poverty line by high health costs.

80% health care costs met through Pvt. expenditure, 97% of it is unreachable
 Health expenditure increased by 1037% in 2000 since 1981-82



FOOD INSECURITY



WHO CONTROLS FOOD & FOOD
PRODUCING RESOURCES?

HOW IS IT PROCESSED &
DISTRIBUTED?

WHO CONSUMES? WHO STARVES?

LOCAL SELF GOVERNMENT

Concentration of power is inimical to democracy



According to 73rd Amendment Act, 1993:

- 3rd tier of governance was set up
- $\frac{1}{3}$ rd seats reserved for women
- Seats for Dalits/Adivasis in proportion to their population.

DECENTRALIZATION



Local democracy is more responsive to local needs & problems. People's involvement in public life & in governance will strengthen grassroots democracy.

• POWER TO PEOPLE •

The work done by Kamala Mahato, Pradhan in Purulia district, Fatima Bi, Sarpanch in Kurnool district, Nishika Sabitri Sarpanch in a tribal village in Orissa, Meena Rani Bahera, a Dalit Sarpanch, are few of the many examples where decentralization has solved the problems at the grassroots level. They have efficiently dealt with water problem, agrarian crisis, domestic violence, corrupt practices and ensured proper implementation of social welfare schemes like poverty eradication scheme, oldage pension, Public Distribution System, low cost housing etc.

EMERGENCE OF REGIONAL PARTIES



Dominance of a single-party at the centre is a threat to the federal character of India. This dominance was felt especially during Indira Gandhi's rule. The centralizing tendency is counter-balanced by the existence of several states with autonomous jurisdiction. Several regional parties like **RJD, BSP, DMK, AIADMK, TMC, BJD, LJP, MNS** etc. have come up to represent people who were neglected in political process. They draw attention to regional imbalance caused due to centralized mode of development planning. State autonomy and statehood are important for India's multi-cultural federalization.

CAUTION:

Distinct identity and culture, combined with economic backwardness gives rise to sub-regional demands. **BUT**, belief in superiority of one's culture over others and the growth of intolerance towards others can have a very negative impact and should be avoided.









HOPE FOR JUSTICE

On 6th Aug, 1991, 8 Dalits were brutally hacked to death in front of 400 members of dominant land-holding castes in Tsundur village, Andhra Pradesh. The corpses were packed into gunny bags & thrown into canals.

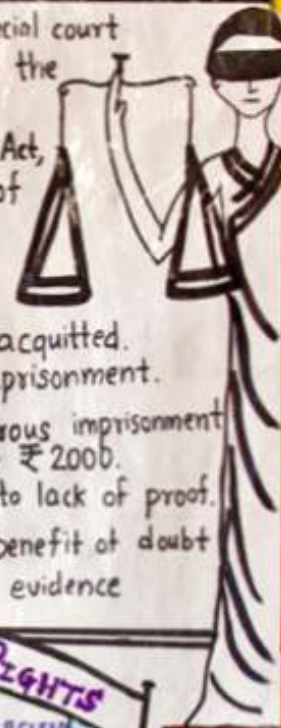
The Dalit Mahasabha mobilized a strong movement against the crime, after which, the first witness, M. Subbarao courageously came forward.

Finally, a judgement was passed after 16 years of struggle. The movement gave rise to a new sense of self-respect, dignity & assertion.

Country's first ever special court was set-up for trying the case under SC and ST (Prevention of Atrocities) Act, 1989, at the scene of the offence.

THE VERDICT:

- 123 out of 179 acquitted.
- 21 given life imprisonment.
- 35 : 1 year rigorous imprisonment & a fine of ₹ 2000.
- 41 : released due to lack of proof.
- 82 : released on benefit of doubt and lack of evidence



But caste discrimination and violence continues. Every day, 3 dalit women are raped, 2 dalits are murdered and 11 dalits are beaten.



COEXISTENCE OF MULTIPLE IDENTITIES

"I am a dalit."

"I am a girl."

"I am a Christian"

"I speak Malayalam."

"I am an Indian."

"I am a Keralite."

People have multiple identities. They are rooted in their ethnic identities based on culture religions, language, caste. Citizenship is an instrument of equality. Equality is not a substitute for identity. Human beings seek both equality & identity.

संस्कृतम् हिन्दी कोंकणी

DEALING WITH LINGUISTIC DIVERSITY

INDIA IS A MULTI-LINGUAL NATION. THERE ARE 1652 LANGUAGES AND DIALECTS SPOKEN IN INDIA, OF WHICH 22 ARE RECOGNISED AS OFFICIAL LANGUAGES. THE REORGANISATION OF STATES ACT 1956 RECOGNISED LANGUAGE AS A BASIS OF STATE FORMATION. THIS WAS THE WAY TO INTEGRATE LINGUISTIC DIVERSITY WITHIN A DEMOCRATIC FRAMEWORK. LINGUISTIC MINORITIES ARE PROTECTED BY : ① FUNDAMENTAL RIGHT TO CONSERVE A DISTINCT LANGUAGE, SCRIPT OR CULTURE ② THE CONSTITUTION DIRECTS EVERY STATE TO PROVIDE ADEQUATE FACILITIES FOR INSTRUCTION IN THE MOTHER TONGUE AT THE PRIMARY STAGE OF EDUCATION

There must be atleast 25 candidates writing the mains in a regional language. Otherwise all candidates will have to appear in either English or Hindi



FOLLOWING PROTESTS THE NOTIFICATION WAS CANCELLED. AS BEFORE, CANDIDATES CAN APPEAR FOR THE MAINS IN ANY OF THE 22 RECOGNISED LANGUAGES.

हिन्दी

SAVE ADIVASIS, SAVE DIVERSITY

The Schedules V and VI of the Indian Constitution protects tribal rights by granting greater autonomy.

Panchayati Extension to Scheduled Areas 1996 [PESA] :- Empowers gram sabhas to take decisions on important matters like land acquisition, ownership of forest produce, prevention of land alienation etc. All legislations in the schedule areas must be in conformity with the customary law.

Forest Rights Act, 2006 recognises the rights of adivasis to the land they have occupied for ages. The Act prevents the use of forest land for development purposes without the consent of the gram sabhas.

There are **664** notified tribes & many more sub-tribes in India. Each tribal group represents a distinct culture and way of life and this lends to diversity in India.

TRIUMPH OF TRIBALS:

In August 2010, **VEDANTA** was denied clearance for a bauxite mining project in Niyamgiri Hills of Odisha. On the basis of constitutional provisions the Dongria Kondh tribes protested against Vedanta and claimed their rights. The Supreme Court ordered **Palli Sabhas** to be held in 12 tribal villages, out of which 11 have rejected the project so far.



DEALING WITH RELIGIOUS DIVERSITY

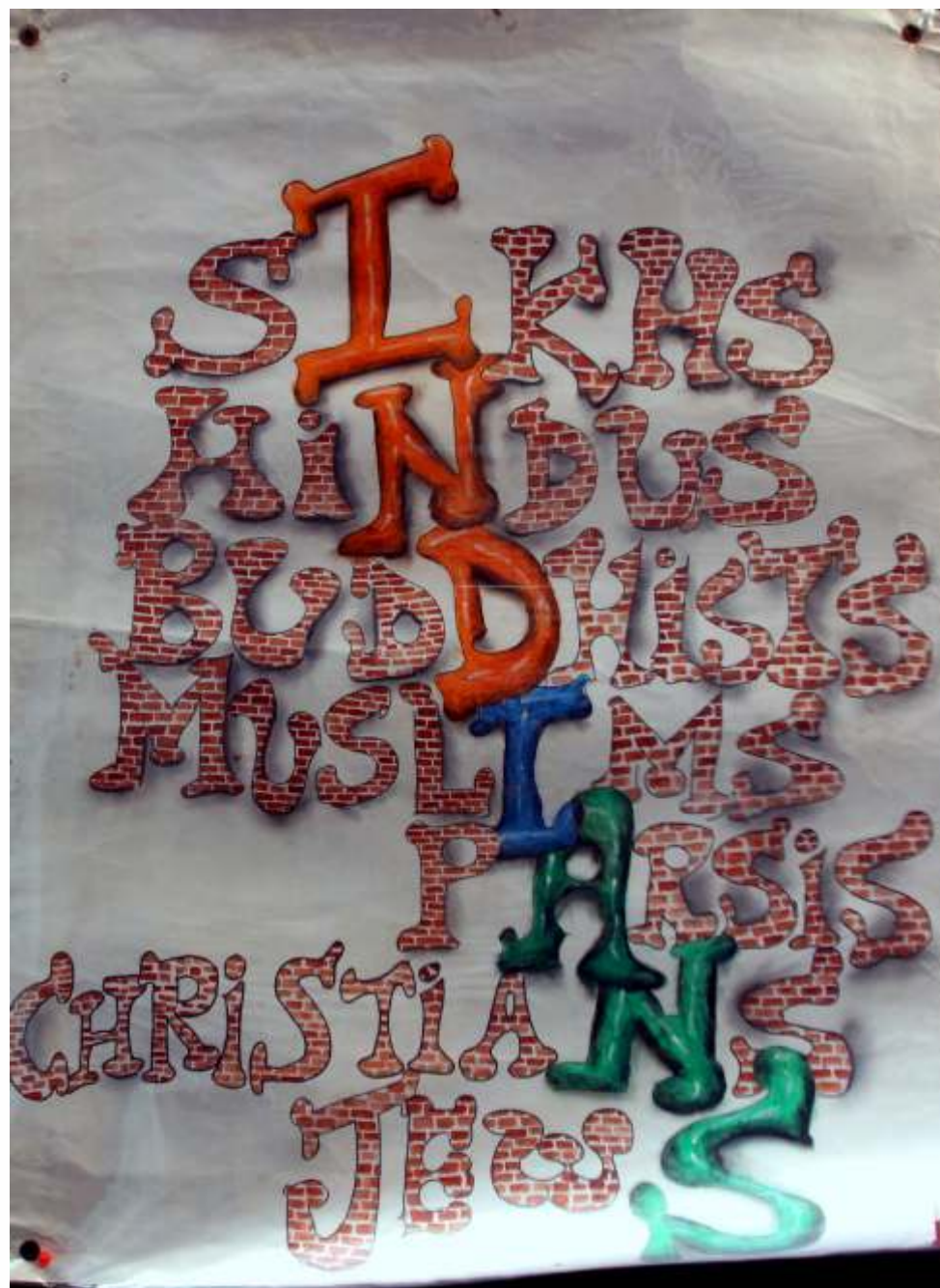
- EQUAL RESPECT TO ALL RELIGIONS: सर्व धर्म समभाव.
- THE INDIAN STATE MAINTAINS EQUIDISTANCE FROM ALL RELIGIONS.
- RIGHT TO PROFESS, PRACTISE AND PROPOGATE RELIGION
- PRINCIPLE OF NON-DISCRIMINATION ON GROUNDS OF CASTE, CLASS, CREED AND RELIGION.
- PROTECTION OF CULTURAL AND EDUCATIONAL RIGHTS OF RELIGIOUS MINORITIES

CHALLENGES:

- Communalism and Communal VIOLENCE
- Idea of Nationhood Based On Religion
- Personal Law in conflict with Gender equality

• AGNOSTICISM • ATHEISM • RATIONALISM • HUMANISM • ANIMISM • AGNOSTICISM • ATHEISM

• HUMANISM • ANIMISM • RATIONALISM • AGNOSTICISM • ATHEISM • HUMANISM • ANIMISM • RATIONALISM



H_and_

M_sl_m

WE ARE INCOMPLETE WITHOUT
'u' AND 'i'

CELEBRATE X DIFFERENCES

Accepting differences

3

Being tolerant of differences

2

Being aware of differences

1



IN PRAISE OF INDIA

President of USA
Barack Obama said.

"Despite the skeptics who said that this country was simply too poor, too vast, too diverse to succeed, you surmounted overwhelming odds and became a model to the world."
Obama also chose to appreciate the diversity of India, saying: "Instead of succumbing to division, you have shown that the strength of India - the very idea of India - is its embrace of all colours, castes and creeds."

Romain Rolland, French scholar.

"If there is one place on the face of earth where all the dreams of living men have found a home from the very earliest days when man began the dream of existence, it is India."



MEDIA

Media is known as the fourth pillar of democracy. It has become a prominent source of knowledge in this era. It does not just enlighten the masses about the working of the system, but also helps them by critiquing and pressurizing the flawed system. It puts forward the demands of the people and helps them attain them. It keeps the misuse of power by authority in check. It has empowered citizens by allowing them to voice their opinion. It has brought us closer to the truth.

But is it so? With the help of the following posters, we have tried to answer this question.

The old saying that "truth is stranger than fiction" could not be more accurate, for we have been deceived on such a grand scale that most would have a difficult time in comprehending the full extent of it. The nexus between politicians, big entrepreneurs and media houses is so strong that they can ignore, manipulate or create news which will help them gain more power. In a vast and diverse nation like India, the media is controlled by 25-30 business houses.

"There is massive propaganda for everyone to consume. Consumption is good for profits and consumption is good for the political establishment." - Noam Chomsky

Media also affects our personal life to an unimaginable degree. It will not be wrong to say that it chooses our life for us to some extent. The clothes we wear to the profession we choose are influenced, if not decided, by it. It promotes the culture of consumerism which dictates us to consume more and more commodities, leading to a vicious cycle. As leisure and work got dissected with the advent of industrialisation, man found solace in the continuous consumption of goods, thus becoming the victim of this culture. Things that we own ended up owning us.

When media establishments became preoccupied with providing big corporates huge potential customer base to advertise, instead of delivering unbiased news, its ethics and purposes got plagued. This commodification of news and its audiences should be curtailed as soon as possible.

The media's the most powerful entity on earth. They have the power to make the innocent guilty and to make the guilty innocent, and that's power. Because they control the minds of the masses.

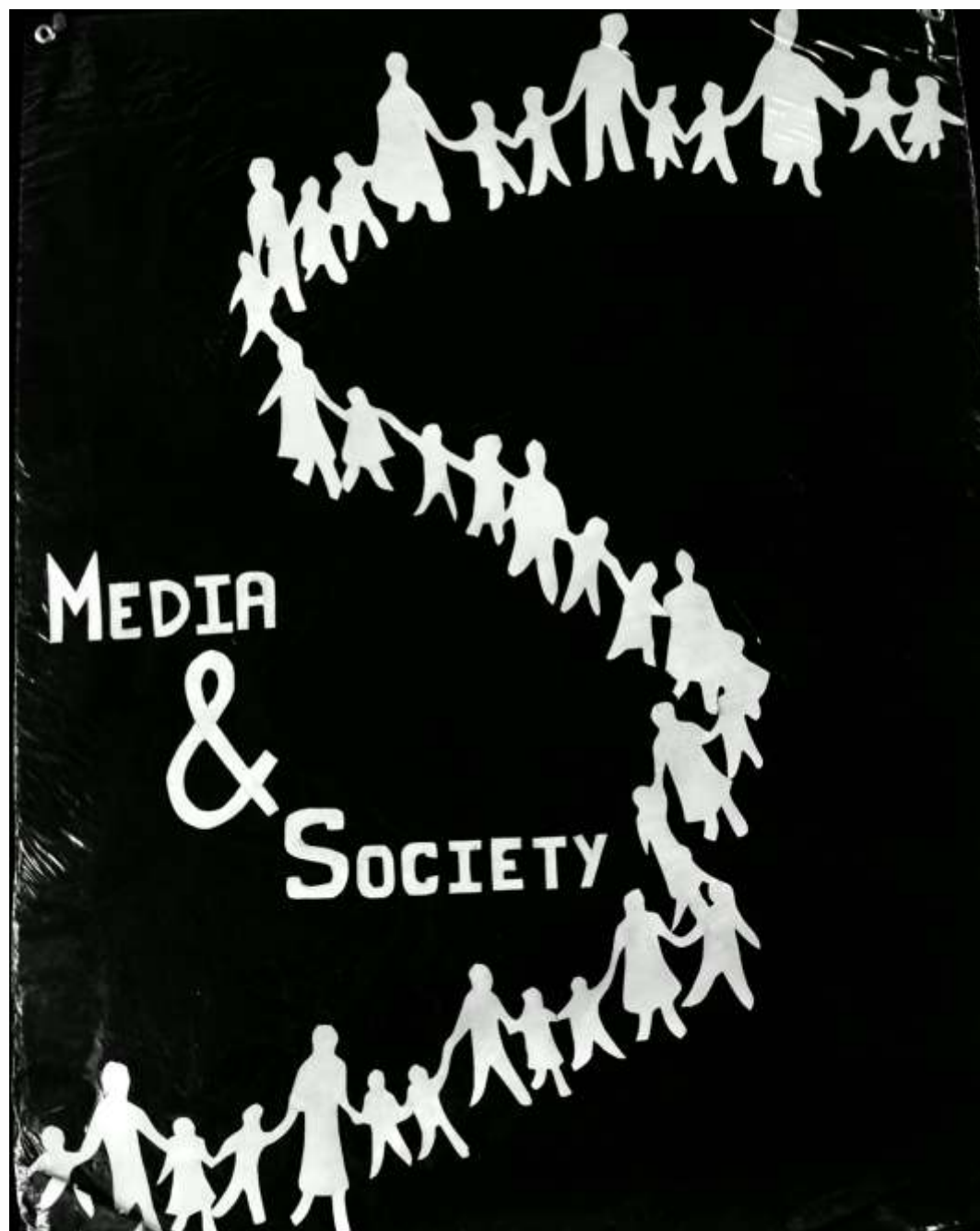
-Malcolm X

Any totalitarian state would envy the U.S.A. for its control over masses through media. Its true function was to question hegemony, not to be hegemonic. The truth has been trampled upon so many times by the dominant section that it has lost its subjectivity, converting it into a lie.

"I'm worried that students will take their obedient place in society and look to become successful cogs in the wheel - let the wheel spin them around as it wants without taking a look at what they're doing. I'm concerned that students might become passive acceptors of the official doctrine that's handed down to them from the White House, the media, textbooks, teachers and preachers."

- Howard Zinn

This meticulous cobweb of lies is hard to decipher. Posters shown in this section have tried to deal with this problem.





Chomsky's NEWS FILTERS

FILTER 1. Money

The great wealth of the owners; the fact that ownership of the media is concentrated in a few huge corporate hands who exist only to make a profit.

FILTER 2. Advertising

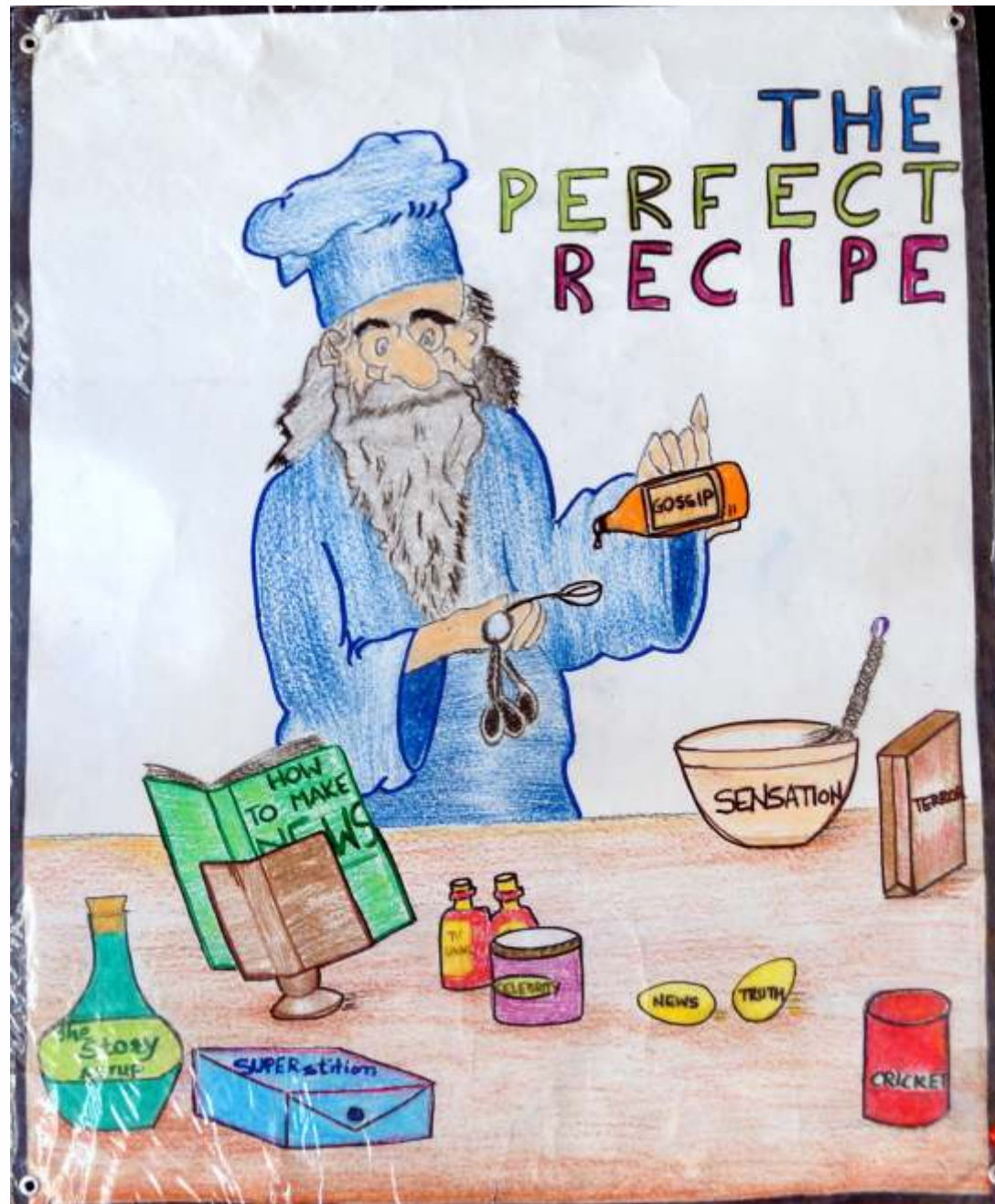
as their primary source of income.

FILTER 3. Reliance on information provided by government, business and "experts."

FILTER 4. "Flek"

as a means of disciplining the media.

Removing Undesirable Elements from the News that you see.







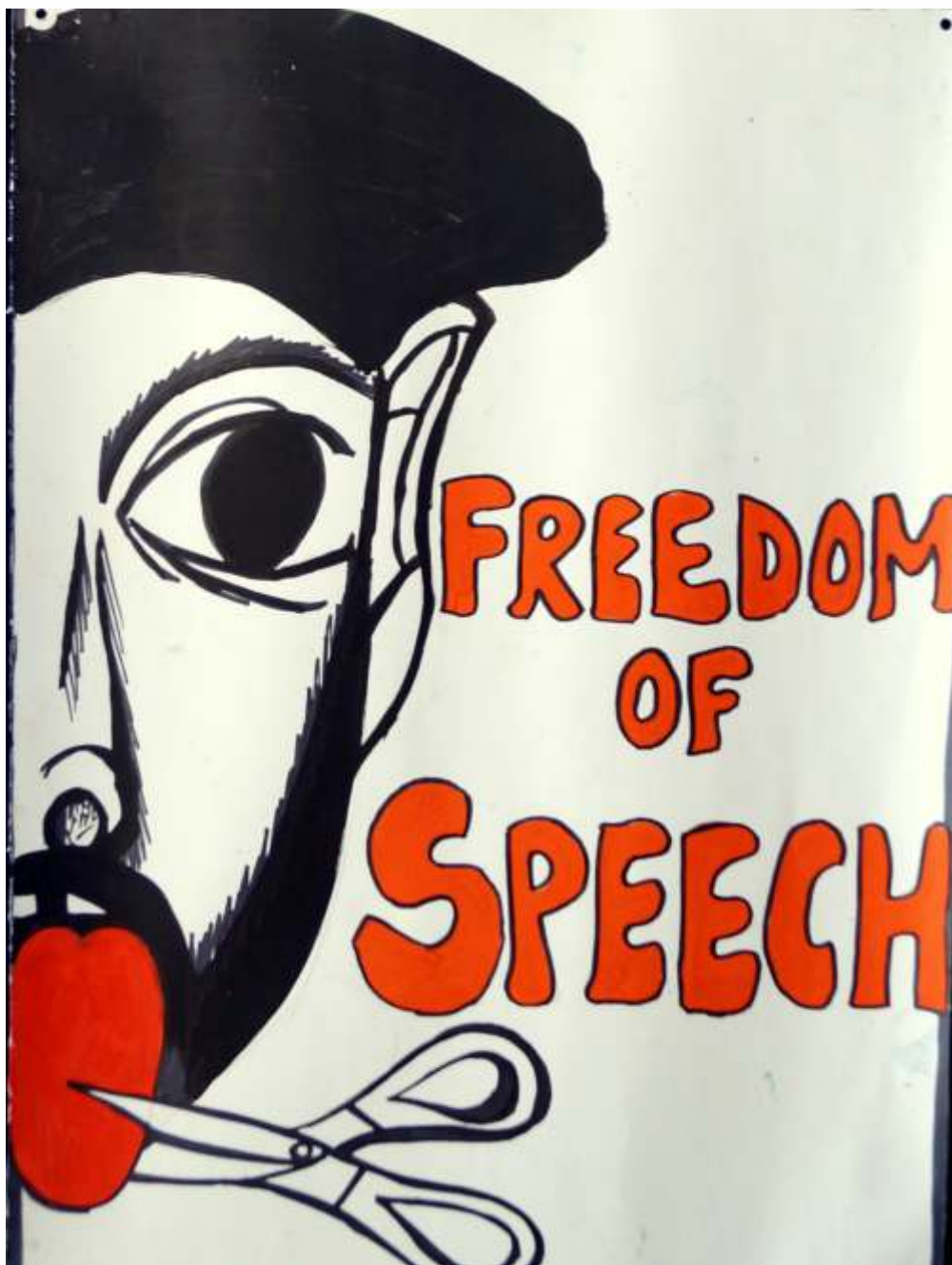


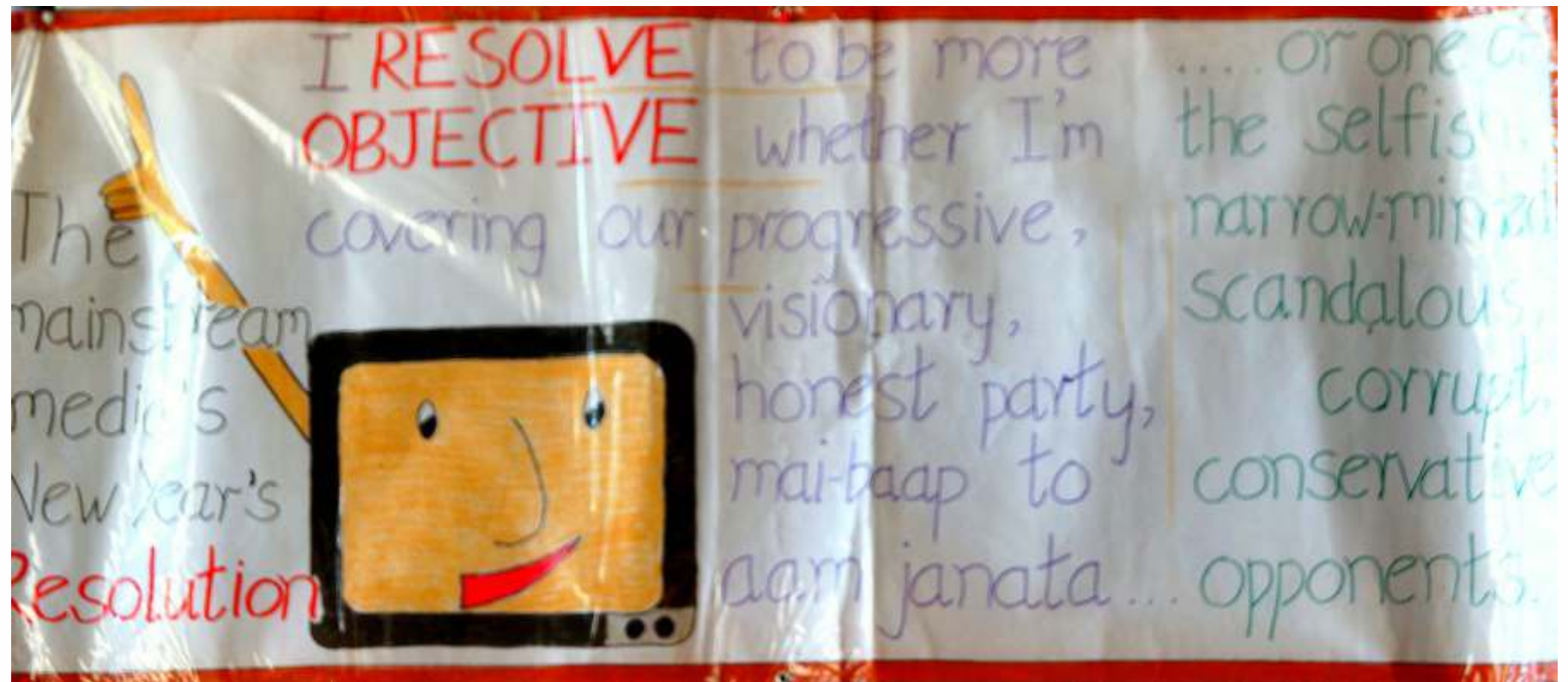












NUCLEAR

Our endless search for more and more energy and resources has laid our hands unto a dangerously powerful thing- Nuclear Energy. In this global energy crisis, nuclear energy is being projected as the "clean energy" and the "future".

In projecting it thus, the very crucial debate on the need and the impact of nuclear energy is sidelined or even worse dismissed. India's nuclear programme works in utmost secrecy. Even after the Fukushima incident, there was no major attempt to build confidence among the people. Instead, work continues and same repeated statements are made quoting technical compatibility with standards and saying maintaining secrecy is crucial for national security.

Concerns over the 'safe' and 'clean' nature of nuclear power are rising. With Chernobyl still a reminder of the potential damage a disaster could cause, only empty technical answers can't satisfy people anymore. There were huge protests in Kudankulam against a new plant that was to come up. Despite the strong local participation, these protests were dubbed as opportunistic games of local parties and dismissed and suppressed brutally.

What we seek to do through these posters is to bring out things that the mainstream media and literature doesn't take up and raise fundamental questions on the need of the nuclear programme.

There is no answer to the problem of radioactive waste management over the globe. What we are seeing is just dumping into far off places where the impact can be reduced or perhaps be shifted over to others. There again are no answers to the radiation while mining and that leaks out at different steps of the process. Instead of recognising these potential dangers, the nuclear programme continues to be showcased as the need and future.

Why is there no similar importance given to the vast array of renewable resources? Despite having potential for using solar, wind, tidal and others, huge investments are still made only in nuclear energy. Many countries have in the recent past have done away with their nuclear programme or have started minimizing it. Yet, India is expanding its nuclear programme. In whose interest is this happening- for the 'energy crisis' or for the huge MNCs who get contracts to build plants with almost zero liability? It is only very recently that a law putting some liability has come up, but it is most presented as an hindrance to India's bargaining power rather than as a just law.

Large land areas are taken up by nuclear setups causing serious environmental damage. And, in all this, the brunt of this development of the 'superpower' nation, the 'sacrifice' is made by the marginalised sections. Large scale displacement, loss of livelihood for fishing folk, loss of fertile land and irregularities in rehabilitation are problems that they face for 'the larger good'. This unjust justification can't just continue.

With just 3% contribution in the total energy, it is somewhere evident that the funds are being spend on expanding the nuclear arsenal rather than on producing 'clean' energy. So do we just put the label of national security and ignore food security. What about basic rights being violated everyday for millions of Indians? Why are our policies and funding insensitive and insufficient in this area while it is abundant in the business of producing weapons for peace?

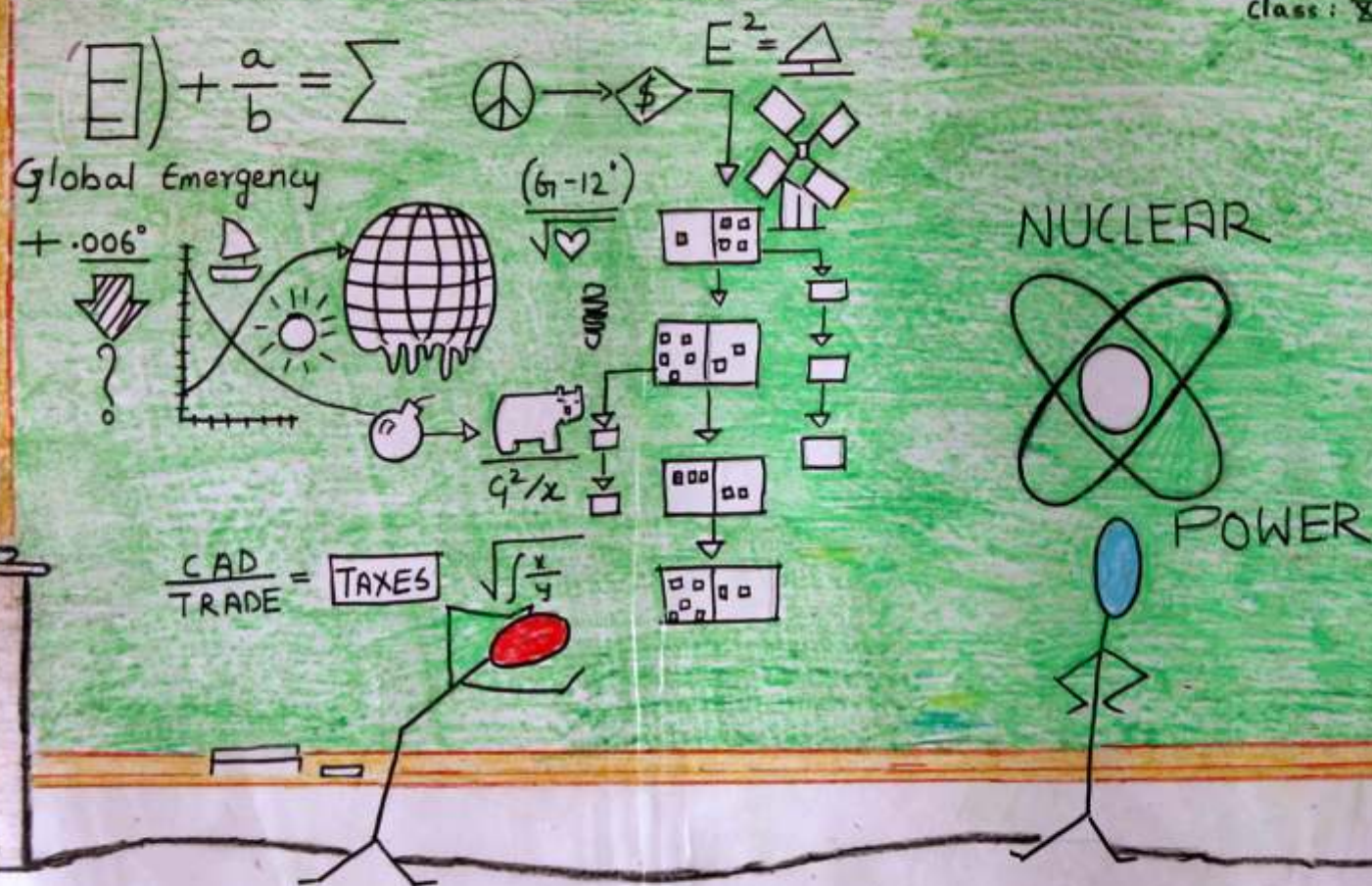
We have already shown in the 'Anti-war and Peace' section what the impact of war is and what peace means to us. Can we then live 'peacefully' in a nuclear world with a potential end always hanging in the air? Is the politics of threat and power our idea to create a world?

We are made to believe so. Well then, we need to think again.

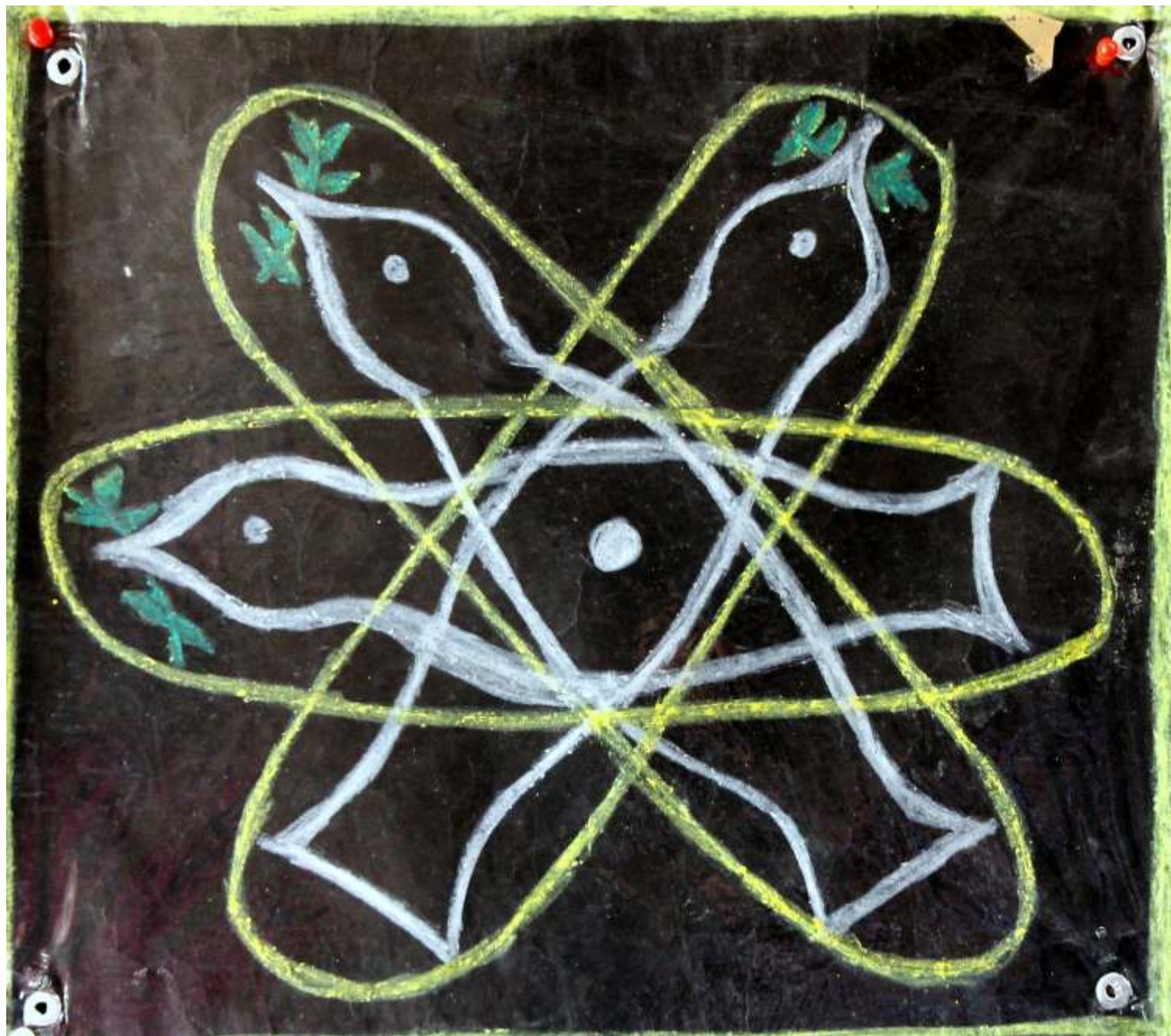


SOLVE THE ENERGY CRISIS

Date: 6/Aug
class: XI









This cloud
has no silver lining



Say No
to Nuclear War!

“SEE! YOU’VE GOT NO CAUSE FOR
WORRY! ALL THIS IS FOR YOUR
SECURITY AND MORE.”

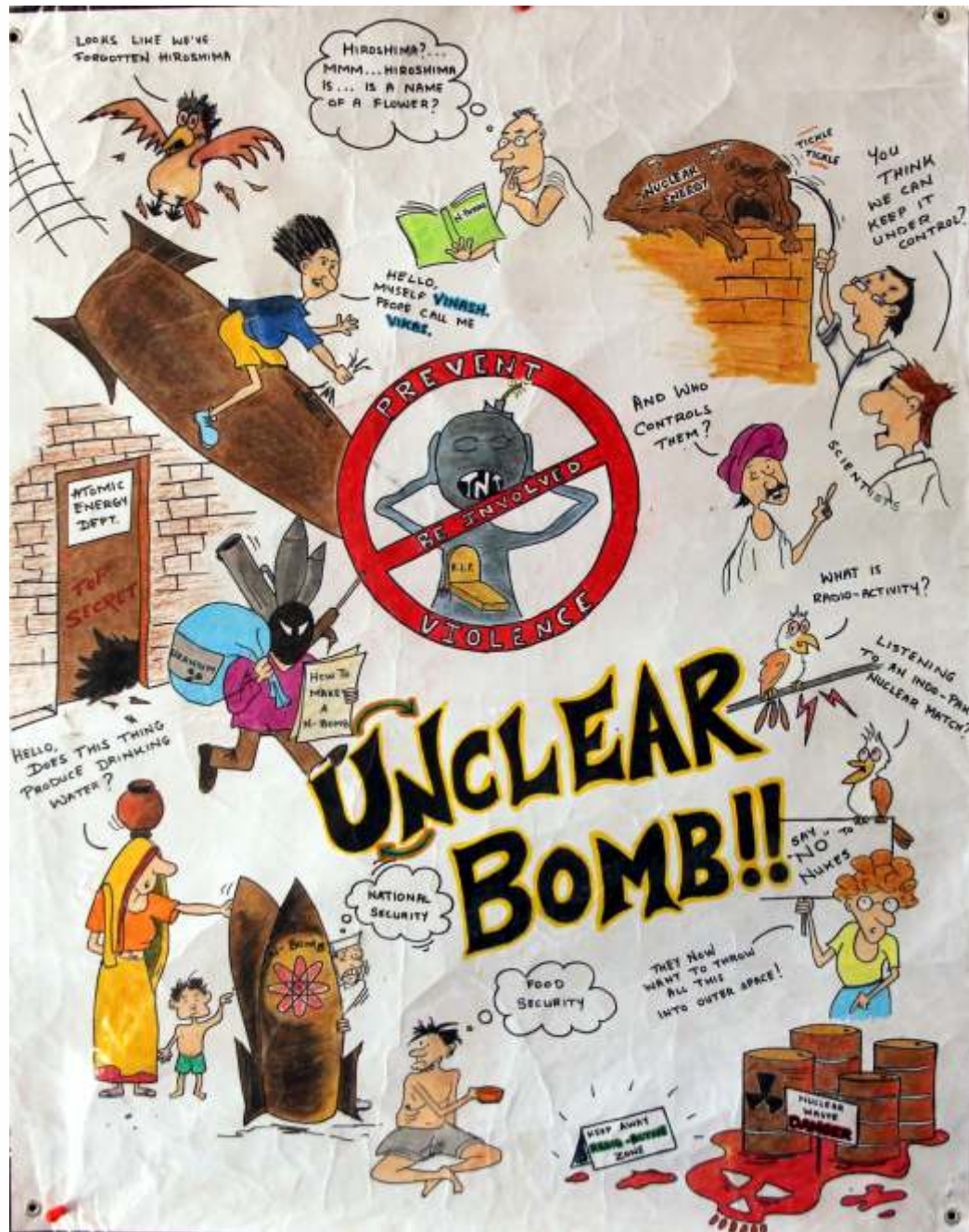


DRINKING WATER?



NO, THIS DOESN'T GIVE DRINKING WATER











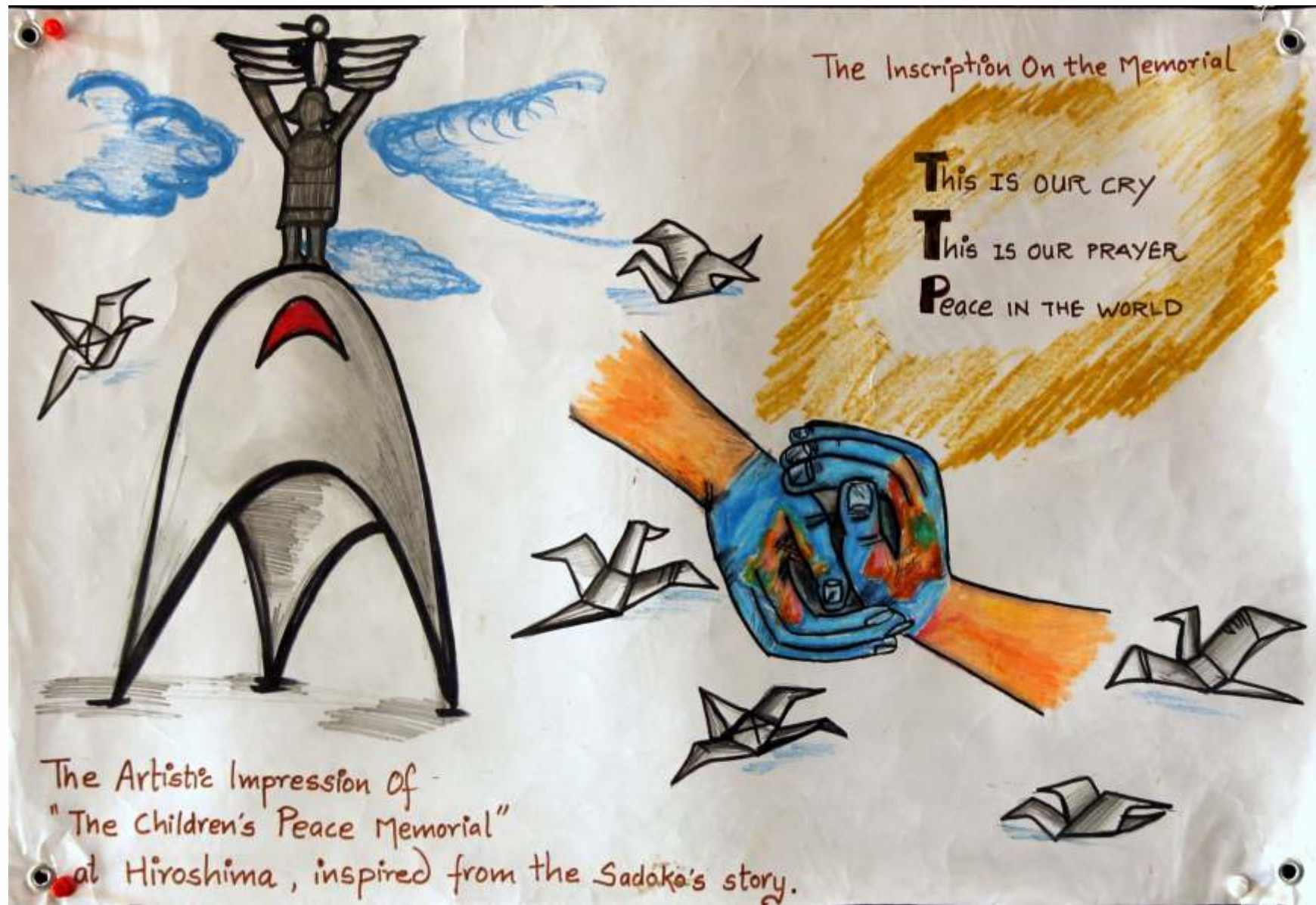




This world of ours is 4600 million yrs. old.



It could end in an afternoon.





PEACE

We make war(so) that we may live in peace.Aristotle
Who wants peace? All, some, few, none? But before this, what is peace? Is peace desirable? Can it be attained? If yes, how? Through violent or non-violent means? What is opposite of peace,war or hatred? Why does war take place? Why is it so rampant? Is violence and war the same?

History of war will take us back,a long way.Humankind has a lot of examples.And so does India.The very existence of India started with violence,the pain of which still lingers along with the celebrations on every Independence day.And then, we have seen violence take place on a mass scale -some ignited on caste grounds,some on religious grounds and many on regional grounds.This mass scale violence has affected different people differently-women and children being the most vulnerable of all.

Why does this violence, this war, exist at all? It is a known fact now that the USA (Uncle Sam's Army), along with partners, ensures that wars continue. This is done to increase the sale of their arms and ammunitions because war means profit to them. But there is more to it- the constant need of the global north to dominate the global south for resources to fuel their economies.

A knife cutting flesh and oozing out blood, bullets being shot from guns, arrows and trishuls being used to take lives are very obvious instances of violence being inflicted. But, what about hunger, untouchability, poverty, malnutrition? Isn't that violence? Can peace mean "inner-peace", "silence" or "inactivity" then? Peace cannot be seen separate from equality, non-discrimination, social justice and liberty. Remaining silent and supporting the status-quo is not peace.

"Peace is more than the absence of war. Peace is accord. Harmony."

~ Laini Taylor, *Daughter of Smoke & Bone*

This section reflects upon our attempts to critically deconstruct the notion of peace which often is made to sound too ideal, too unachievable. But we believe that the following words hold true.

"Peace is the only battle worth waging."

~ Albert Camus



INTERNATIONAL DAY OF PEACE

The first Peace Day was celebrated in September 1982 on the opening day of the General Assembly of the United Nations. The aim of observing this day every 21st of September is "to devote a specific time to concentrate the efforts of the United Nations and its Member States, as well as the whole of mankind, to promoting the ideals of peace and to giving positive evidence of their commitment to peace in all viable ways." The impact of millions of people, coming together for one day of peace, is immense, and does make a difference.

International Day of Peace is also a Day of Ceasefire- personal or political.



EFFECTS OF SOME WARS

VIETNAM WAR 1964-1973

- 400,000 tons of napalm was rained down on Vietnam.
- Agent Orange and other toxic herbicides were used to destroy millions of acres of farmland and forests.
- Villages were burned to the ground and their residents massacred.
- Altogether, two million people died in the Indochina War, most of them civilians killed by U.S. bombs and bullets.
- Almost 60,000 U.S. soldiers were killed and 300,000 wounded.

AFGHANISTAN War on terror

- U.S. bombing killed many civilians and the war cut off relief supplies to millions already facing starvation.
- The total number of deaths will never be known, but it's likely there will be many more civilian deaths in Afghanistan than in the World Trade Centre.
- This was the most intensive bombing campaign in history.

IRAQ WAR 1991

- This was the most intensive bombing campaign in history.
- Use of conventional bombs, cluster bombs (which rip bodies apart), napalm and phosphorous bombs (which cling to and burn skin) and fuel air explosives (which are like small nuclear bombs).
- Later, munitions tipped with depleted uranium were used, which is now suspected as a cause of cancer among both Iraqis and U.S. soldiers and birth defects among their children.
- It is estimated that 150,000 Iraqis died during the Gulf War. But for the people of Iraq, the tragedy continues even after the war has ended.
- Even more people died from water-borne diseases that spread because Iraq's electrical, sewage treatment and water treatment systems were systematically destroyed.
- Severe economic sanctions continue to strangle the devastated Iraqi economy, with dire consequences for the Iraqi people.







“Every **GUN** that is made,
every **WARSHIP** launched,
every **ROCKET** fired,
Signifies, in the final sense,
a **THEFT** from those who
HUNGER and are **NOT FED**, those
who are **COLD** and are **NOT CLOTHED**.
This **WORLD** in **ARMS** is not
Spending money alone.
It is spending the **SWEAT** of its **LABORERS**
the **GENIUS** of its **SCIENTISTS**
the **HOPES** of its **CHILDREN**....
Under the cloud of threatening **WAR**,
It is **HUMANITY** hanging from a
cross of iron.”
-DWIGHT D. EISENHOWER





“
GIVE PEACE A
CHANCE
”



“
PEACE BEGINS
WHEN THE
HUNGRY ARE
FED
”



PEACE
SYMBOLS







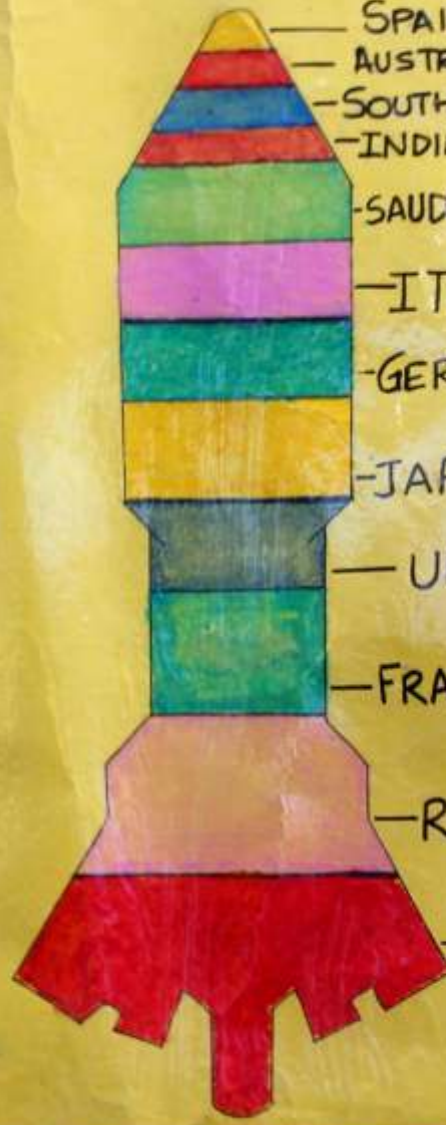




WAR EXPENDITURE

(In billion US \$)

455.9



—	SPAIN	12.8
—	AUSTRALIA	14.3
—	SOUTH KOREA	18.4
—	INDIA	19.8
—	SAUDI ARABIA	20.8
—	ITALY	33.9
—	GERMANY	37.8
—	JAPAN	45.2
—	UK	50.1
—	FRANCE	52.7
—	RUSSIA	61.5
—	CHINA	84.2





THE WAY TO BRING ABOUT PEACE IS TO PUNISH THE PEOPLE WHO ARE RESPONSIBLE FOR VIOLENCE.

NO, VIOLENCE SHOULD NOT BE USED TO COUNTER VIOLENCE. LASTING PEACE ONLY FROM EDUCATING PEOPLE ON THE LINES OF PEACE.

DOES IT MEAN TEACHERS SHOULD TEACH PEACE IN THE CLASSROOM?

IT DOESN'T MEAN JUST TEACHING ABOUT PEACE BUT IT MEANS IMPLEMENTING THE METHODS AND MEANS WHEREBY PEACE CAN BE PRACTISED IN CLASS. A PEACEFUL CLASSROOM IS AN INCLUSIVE ONE, WHERE EVERYONE CAN SPEAK AND WHERE DIFFERENCES ARE RESPECTED. WE CAN ACHIEVE LONG-LASTING PEACE ONLY IF WE DO THIS.

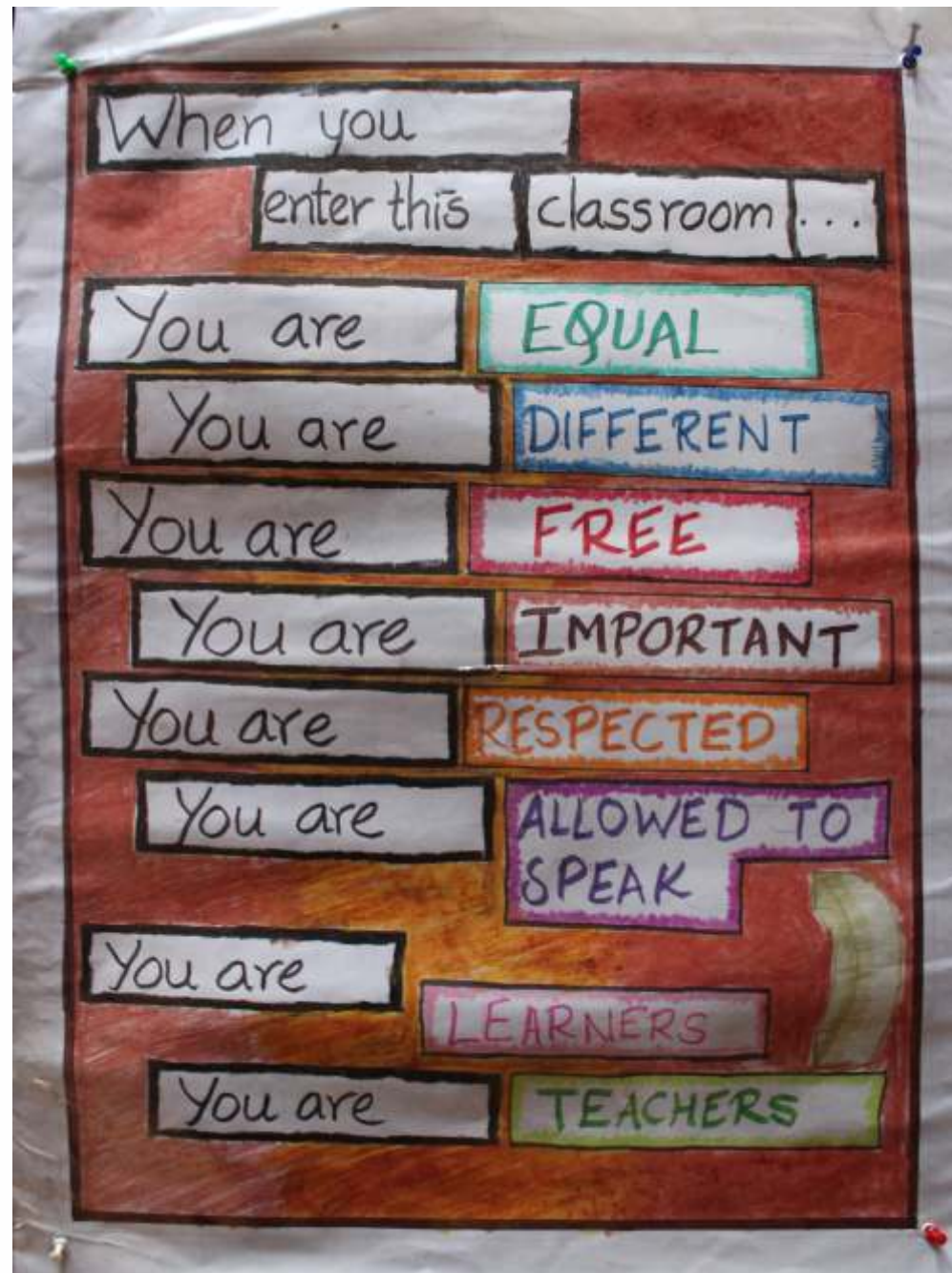




PEACE EDUCATION Is...

Uncovering the common thread of **HUMANITY**. **YOU**.
Exploring the true **POSSIBILITIES** of mankind.
A step towards **RECONCILIATION**. **SELF**. **WE**.
Recognising and appreciating **DIFFERENCES**.
A major piece of **EDUCATION**. **TOGETHER**.
The basis of social **JUSTICE**. **EQUALITY**. **DIGNITY**.
Living in **CO-EXISTENCE**.
Developing the capacity to **LOVE**. **EVERYONE**.
Building **TRUSTING RELATIONSHIPS**.
Cultivating critical **THINKING**. **TRANSFORMATION**.
Work for a better **WORLD**. **EMPOWERMENT**.
UNDERSTANDING threats.
Experiencing **RIGHTS** and responsibilities.
The **SUSTAINABLE** way. **LAUGH**. **ANSWER**.
Reminding someone to look **THROUGH** the eyes of
another. **EMPATHETIC**.
TEACHING and **LEARNING**. **MUTUAL RESPECT**.
Conflict **RESOLUTION** by **NON-VIOLENT** methods.

A ray of HOPE.





DON'T YOU THINK
EDUCATION FOR PEACE
IS THE NEED?

“One of the most powerful tools in the promotion of PEACE IS EDUCATION. It can promote the values of TOLERANCE, MUTUAL UNDERSTANDING and RESPECT for others. It can unlock the PEACE that lies in our HEARTS.”

EDUCATION FOR PEACE,
EDUCATION FOR CHANGE

Say **NO** to Peace

Say No To **PEACE**
If What They Mean By Peace
Is The Quiet Misery of Hunger
The Frozen Stillness Of Fear
The Silence Of **Broken** Spirits
The Unborn Hopes Of the **Oppressed**
Tell Them That **PEACE**
Is The Shouting of **Children** at Play
The Babbles Of **Tongues** Set Free
The Thunder Of **Dancing** Feet
And A Father's **Voice** Singing.

— Brian Wren
[1984]

PEACE

If I'd want to start peace,
Where should I start?

First, my country,
But where in my country?

Well, from my town,
But where in my town?

My neighborhood,
But where in that neighborhood?

My own street, of course,
But where in it?

From **MYSELF**,
From myself, and from those I
quarrel with!!!

Poem by
Source :- Yonah, Class 5
Cyberschoolbus.org.uk



URBAN COMMONS

Today

Our Commons are threatened
by Market Forces
Infrastructural Development
Industrial Projects and
Archaic rules of
LAND ACQUISITION.

What does 'FENCING OF
THE COMMONS'
mean to the commoners?
Is it desirable?

Does it lead us to an
INCLUSIVE social order?

... SO MANY COMMONERS !!

COMMONS ARE NOT JUST CRITICAL TO ECONOMIC
PRODUCTION IN CITIES AND VILLAGES...

BUT ALSO TO CULTURAL VIBRANCY WHICH HELPS
REGENERATE A SENSE OF PLACE
THAT FORMS COMMUNITIES!



CIVIC COMMONS

PUBLIC SPACES
SANITATION SYSTEMS
PUBLIC TRANSPORTATION
STREETS, SIDEWALKS
PARKS



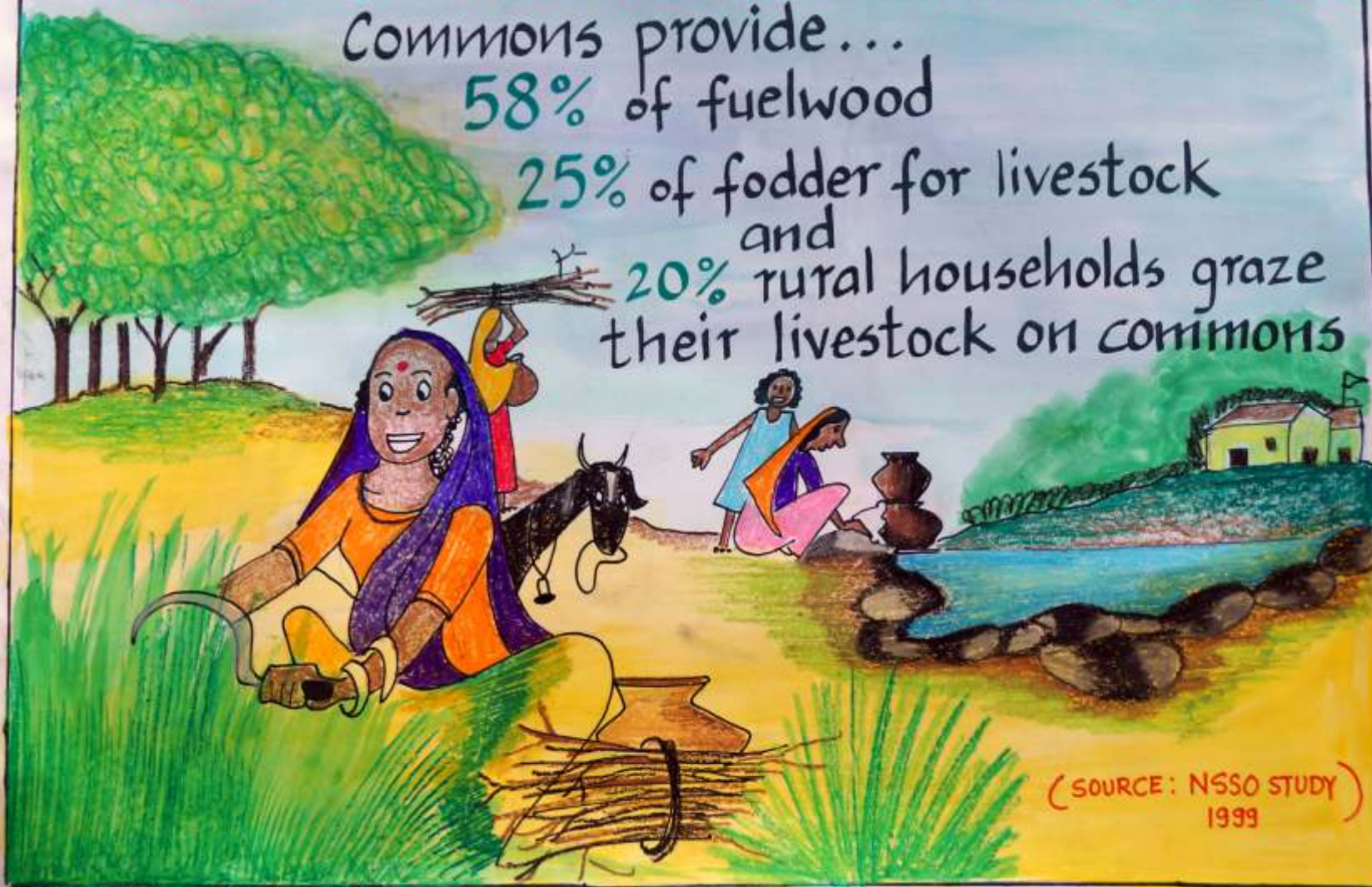
FORESTS PASTURES WATERBODIES

Commons provide...

58% of fuelwood

25% of fodder for livestock

and 20% rural households graze their livestock on commons



(SOURCE: NSSO STUDY
1999)

COMMONS

DYNAMIC ^{are} and COLLECTIVE
RESOURCES

They are used in 'SHARED',
'NON-SUBTRACTABLE' ways.

Rural Commons include....

Pastures, Canals, Forests, Rivers.
Wastelands, tanks, reservoirs etc.

Urban Commons include....

Gardens, Public transport, streets
local bazaars, wetlands, beaches,
riverbeds etc.

COMMONS NEED COMMUNITIES
COMMUNITIES NEED COMMONS !!

(SOURCE: ECONOMIC & POLITICAL WEEKLY, Vol LXVI No. DEC 2011)



Commons Manifesto

Commons
are essential for our **SURVIVAL**.

INTERDEPENDENCE and not
extreme individualism is the
CULTURE OF COMMONS.

COMMONS inspire and connect
COMMUNITIES.

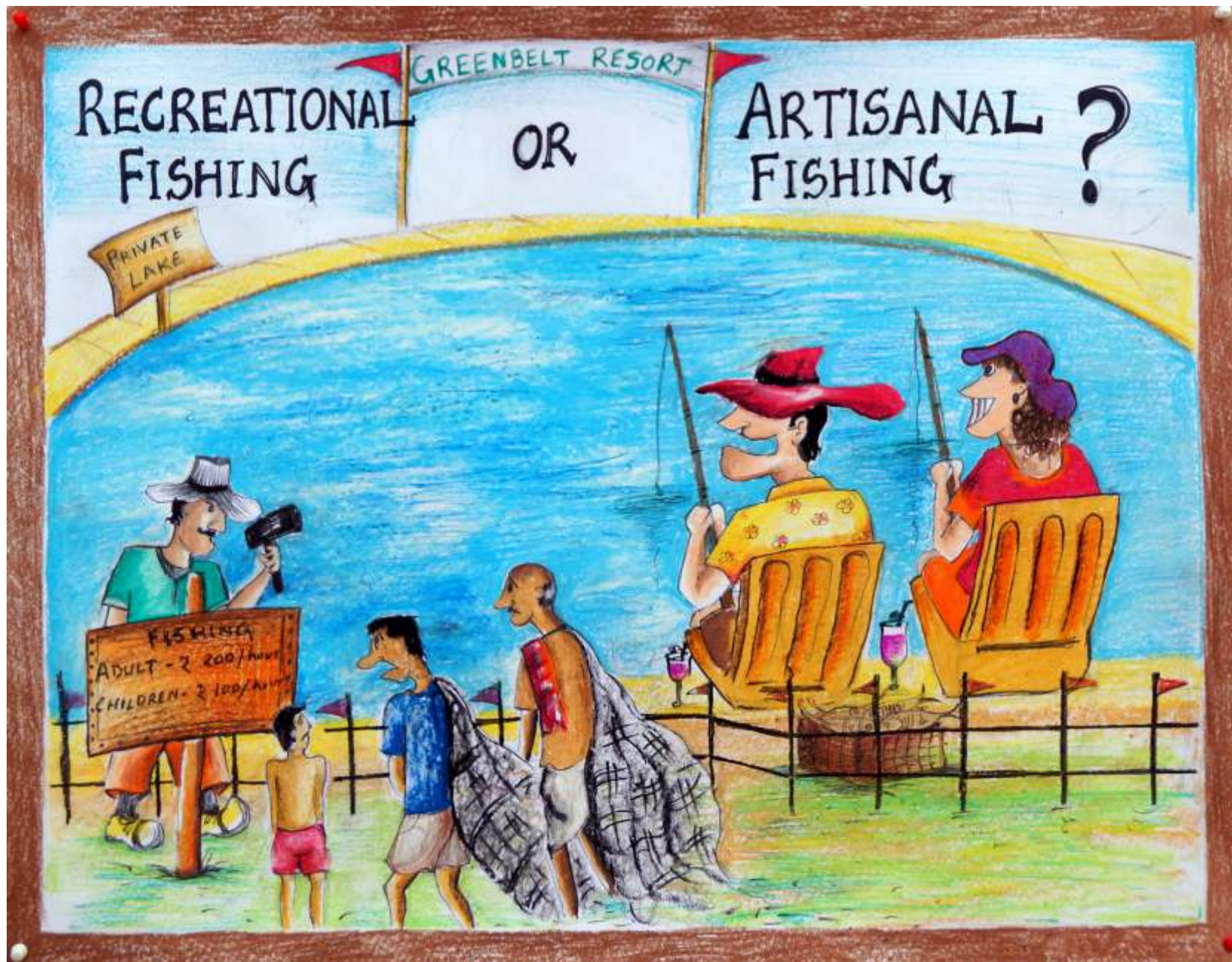
They help us confront major social
justice issues of our times.

COMMONERS' USAGE RIGHTS
are more important than
CORPORATIONS' PROPERTY RIGHTS.

'COMMUNITY TRUSTEESHIP'
should be promoted.

A GREATER DEBATE ON COMMONS
IS THE NEED OF THE HOUR !!

(FROM - AGENDA, ISSUE 21, 2011)



BEACHES

Fisherfolk depend on commons to
sort and dry fish
&
to mend and weave
nets.



RIVER BEDS, WATER BODIES, WETLANDS...

Washer communities depend largely on commons, for their livelihood.



MUNICIPAL GARBAGE.... THE 'LESS OBVIOUS' URBAN COMMON

" PROVIDES
LIVELIHOOD TO
WASTE-COLLECTORS



STREETS, LOCAL BAZAARS.....

SITES OF
COMMERCIAL
&
CULTURAL
INVENTIONS



BULLDOZING RIGHTS!!



I am Raimati. The Hirakud dam submerged 75,000 hectares of dense forest, grazing and farmlands, rendering homeless around 180000 people. **I am one amongst them.**



(SOURCE: Dr. Walter Fernandes, director NESRC, Guwahati ; Agenda, issue June 2011)

MISCELLANEOUS



WHAT ARE HUMAN RIGHTS?

- HUMAN RIGHTS ARE UNIVERSAL,
- FUNDAMENTAL, INALIENABLE AND
- ABSOLUTE RIGHTS WHICH
- PEOPLE ARE ENTITLED TO
- BY VIRTUE OF BEING
- HUMAN.





COMPLAINTS
ABOUT YOUR RIGHTS
BEING ABUSED
HAVE TO BE PUT
IN WRITING



RIGHT TO REMEDY

• FOR THE PEOPLE OF BHOPAL •

• **Rehabilitation**:- assure suitable employment, training and credit for working capital to the victims.

• **Clean Up**:- cleaning of former **UCIL** plant in a transparent manner involving experts and specialists.

• **Fast track special court for criminal cases**:- Strong stand by government to bring the guilty to justice forthwith.

• **Settlement and compensation**:- additional compensation for **UCC/DOW** and inclusion of second generation and victims.

• **Medical Care**:- evolve for prescribe treatment for toxic contamination. Restart **ICMR** research and make all findings public.

• **Public Distribution System**:- special ration cards to be issued to victims to avail commodities at controlled prices.

• **Right to Information**:- previous and ongoing research/ investigation should be made transparent and public.



NO TO
ENVIRONMENTAL
DEGRADATION

Authority to the people and the
local government in setting up of
a INDUSTRIAL PLANT

NO TO
ONE MORE
BHOPAL
INCIDENT





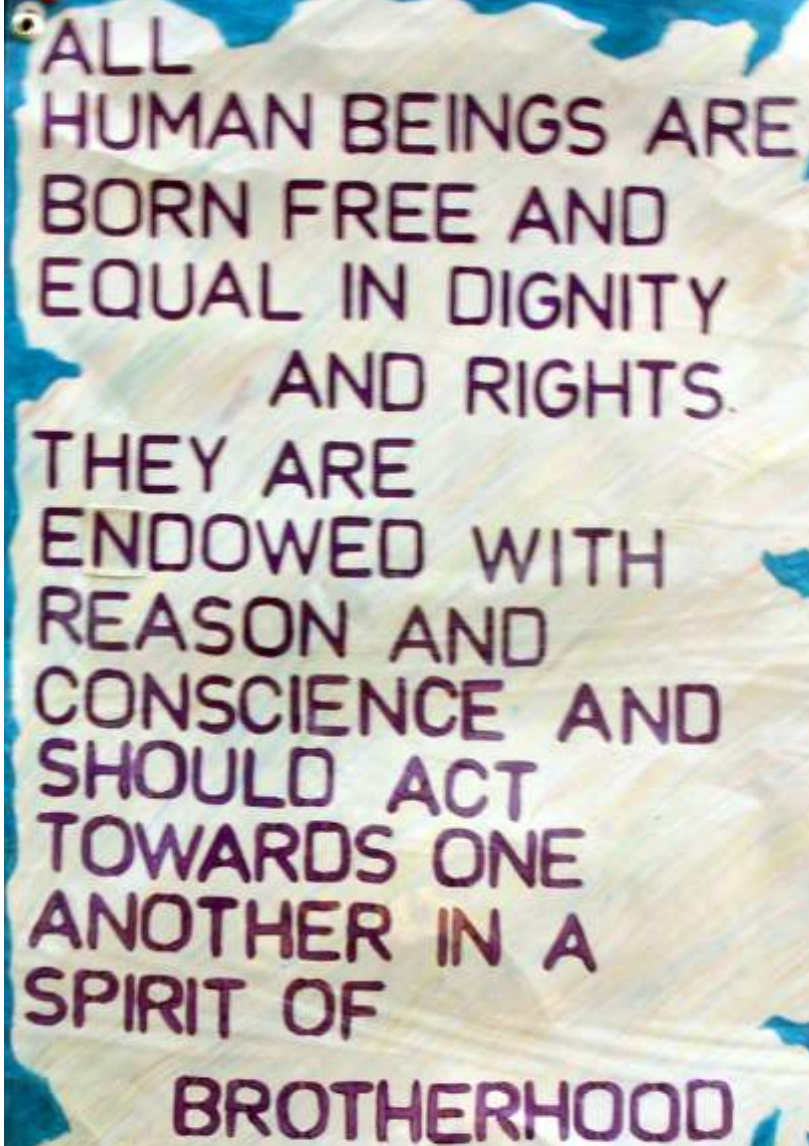
94% OF THE WORLD INCOME GOES
TO 40% OF THE PEOPLE, WHILE 60%
MUST LIVE ON 6% OF THE WORLD
INCOME.

NO ONE SHOULD BE HELD
IN
BONDED LABOUR OR SERVITUDE









ALL
HUMAN BEINGS ARE
BORN FREE AND
EQUAL IN DIGNITY
AND RIGHTS.
THEY ARE
ENDOWED WITH
REASON AND
CONSCIENCE AND
SHOULD ACT
TOWARDS ONE
ANOTHER IN A
SPIRIT OF
BROTHERHOOD

